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The Living Church

VOL. XLII. MILWAUKEE, WISCONSIN.—MARCH 19, 1910. NO. 20

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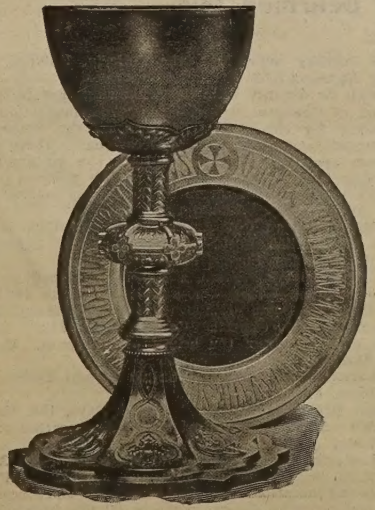
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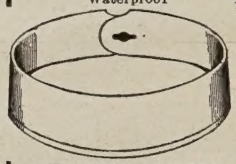
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The Living Church

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THE DIVINE LOVE OF THE PASSION.

FOR PALM SUNDAY.

"His Cross is the sign of a Love divine,
His Cross is the thorn-wreath of woe,
He bears His load on the sorrowful road,
And bends 'neath the burden low."

IT has been said that the Blessed Jesus came down from Heaven on the wings of love; and what but a most divine, transcendent love could have brought Him from the realms of glory, to take upon Himself our nature, to live as one of us, and then to die for our sins? "Greater love hath no man than this, that a man lay down his life for his friends." But Christ died for us while we were yet His enemies.

What a marvellous love He carried about Him in the thirty-three years of His earth-life! The sorrows of a suffering people touched His Sacred Heart. The faintest murmur of pain caused a ripple in the calm, wide ocean of His love. He touched with His own Hand the leper, an outcast from society, and healed him. The sinner who wept at His feet was forgiven all her guilt, and the woman who touched the hem of His garment was made whole.

On Palm Sunday, as He drew near to Jerusalem, He wept, for His Soul was overflowing with love for the city that was to reject Him. Where in the history of the world can there be found greater pathos than in the deep, yearning love which He voiced in His lament over its treachery: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not"?

Oh, how His love shines forth in the Passion! For the three who slept when He had bidden them watch during the hours of agony, He made the fond excuse, "The spirit indeed is willing, but the flesh is weak." When apprehended by the officers, He asked, as His one request, that the disciples should be allowed to go their way. His look that broke the heart of St. Peter was one of unutterable love. Then what was it but love which caused Him to exclaim, when the cruel blows were struck, "Father, forgive them, for they know not what they do"? His filial love for His blessed Mother appears when, even in the most excruciating suffering, He provides for her future. During the hours of darkness, when the Father's Face was hidden, He still loved His own, for St. John says, "Having loved His own, which were in the world, He loved them unto the end." In the cry "I thirst," we see the thirst of that loving Heart, which yearns for the response from His children to the love that He offers. From the Cross He cries to us, saying:

"Though thou hast wounded Me oft and again,
Though thou hast followed thy wayward will,
Yet in My pity I love thee still."

And what can our answer be but this:

"Wonder of wonders, oh! how can it be?
Jesus, the Crucified, prays for me!"

The shadows of Good Friday will soon gather once more around us, and overcloud the joy of Palm Sunday, but in the silence and the hush we will come to realize the culmination of His great Love, and the responsive cry will go up to the Cross from every penitent heart, "Thou art dying, O my Jesu, but Thy Sacred Heart still throbs with love for Thy sinful children."

C. F. L.

NOW THE Master says, "If any man will come after Me, let him deny himself, and take up his cross." The cross does not stand for suffering alone; it also stands for service. Cross-bearing means agony of soul for the sin of the world; but it also means running to lift the load from hearts which have been crushed under its weight. —REV. J. F. JENNESS.

"BY THY CROSS AND PASSION."

WHEN we offer the Obsecrations of the Litany as our prayer to Almighty God, we assume that there is never-ending value attached to each of them. "All our Lord's acts," said St. Leo, "were sacramental as well as exemplary; they were each links in the golden chain of salvation by which the Son of God raised a ruined world from its perishing state."

We do not call to the divine memory the holy Incarnation, the Nativity and Circumcision, the Agony and Bloody Sweat, the Cross and Passion, as mere reminiscences of a painful past. We plead them as living forces. We use them in a "sacramental" rather than in an "exemplary" sense.

The benefits of His Passion as applied to each individual are pretty certain to be expounded in all our churches when the gloom of Good Friday gathers over all the land. Those benefits are as precious as they are real.

But there is an organic sense also in which they may flow upon and into the Church.

Let us remember that the Church is treated in the imagery of the New Testament as a body prepared for the Holy Spirit. If the human body is His temple, how much more truly is the Church His temple, who took possession of the Church on Pentecost, and ever liveth in her midst.

The Holy Spirit is the life-blood of the Church. The sacraments are the arteries through which that blood flows into all the veins in all the members of the Church. Christ is the Head of the Church; but His will, His divine Mind, prevails through the force of the life-giving blood, the Holy Spirit. He indeed maketh men to be of one mind in an house.

Now the Church is the oldest living organism upon earth, and its relation to the Cross and Passion of its Head is a very intimate one. Whatever sacramental value therefrom can attach to the individual may affect still more intimately the body of the Church.

The Church constantly needs our prayers, because of the large human element in her. The collects of our own Book of Common Prayer constantly have for their theme the well-being, in some manner, of the Church. Her faithful children are continually praying for her.

And in a very special sense, even apart from our prayers, though in union with them, the direction of the Church is the peculiar office and work of the Holy Spirit, who dwells in her. "The Church," says a recent writer, Dr. Barry, "is born with the descent of the Holy Spirit, and henceforth the Holy Spirit will act through it. He is Christ's vicar carrying on in the Church the work of the Incarnation."

Why, then, do we see about us so many who are over-anxious about the "good estate of the Catholic Church"? Why do so many seem constantly to fear lest she should prove faithless to her trust?

Strangely enough, this tendency seems much to have grown within our own day. Perhaps it is only one more manifestation of the nervousness of our age. The Church is confessedly seen among us in a frail, human setting, and therefore liable, in any of its parts, to err; while its unity is so sadly marred that is not always easy to hear the voice of the Holy Spirit speaking through it.

And yet it is a very common fault to exaggerate the peril of the Church. The evidences of divine life in her are the effectual working of the sacraments. Now the Church is visibly among us in several distinct parts, acting out of relation with each other; but in each of these parts the sacramental test proves that *life* is still being transmitted through it. Each part of the Church is obviously imperfect, and will so remain while time shall last, but each proves the life-giving blood of the Holy Spirit to be within it. Sometime the imperfections will be washed away; but not while the Church is here on earth.

It is a new and insidious form of faithlessness—almost of apostasy—to be continually in fear for the Church, or even for the little part of the Church which, because it is closest to our eyes, represents to us the whole. It is highly improbable that our own section of the Church is in mortal danger; and if it were, that would excuse no man for being false to it. Rather would it demand his highest service until the last.

The Cross and Passion are a living force within the Church. The Son of God did not die in vain. The Holy Spirit did not descend upon a hopeless mission.

The Church does, indeed, pass through tribulations many; but the eye of faith can now, and always, discern the guiding hand of the Holy Spirit through them all. The Church is not false to her trust.

THE INCREASE OF MISSIONARY BISHOPS.

A LETTER entitled "The Creation of New Missionary Districts," which will be found on another page, affords much food for reflection. The writer, Judge Ramsay, is probably the most distinguished layman in the district of Eastern Oregon, and, if we remember rightly, was formerly chancellor of the (then undivided) diocese of Oregon. Apropos to the memorial of the diocese of California asking General Convention to accept a cession of territory for the creation of a new missionary district within the present borders of that diocese, Judge Ramsay points out that the hopes which led to similar action with respect to Oregon have not been realized. Eastern Oregon has had a Bishop of its own for the past two years, but so far as the development of possibilities is concerned, there has been little improvement, and no increase in the clergy list.

It is well that the problem should assume this concrete form. Some may perhaps remember that THE LIVING CHURCH has uniformly deprecated the growing practice on the part of dioceses of ceding their chief missionary territory to General Convention for the creation of missionary districts. Fully two dozen other dioceses could show as strong reasons for such action as were shown by Oregon, or as can be shown by California. If possibly we except the case of Marquette, where the lakes form a natural barrier, and where the missionary district was organized into a diocese three years later, we doubt whether, in any single instance in which General Convention has created such missionary districts, the action was really warranted. What was needed in Asheville and Kearney and Salina and Western Colorado and Eastern Oregon was more missionaries and more money with which to support them. The Bishops of the dioceses from which these were carved were, before the cessions, not over-worked, but over-burdened. No one of those Bishops had nearly the amount of work that must be accomplished within any year by each of a score or more of Bishops in dioceses in which the Church is stronger. What pressed upon them was the total impossibility, under the conditions prevailing, of adequately working the territory that was finally carved off from their several jurisdictions. For that reason the responsibility was shifted upon the Church at large.

We do not wish to be misunderstood. We should be glad if the primitive custom of placing a Bishop in every city might prevail in America. That, however, would mean the addition of several thousand to our present episcopal strength; and unless the number of priests and deacons were also to be multiplied on a corresponding scale we should have a decidedly top-heavy clergy list. It is idle, therefore, to cite the primitive ideal as precedent for the consecration of a new Bishop every time a diocese wishes to be relieved of its more difficult missionary area. We believe a Bishop to be more needed in New Haven and in Newport and in Yonkers and in Troy and in Ogdensburg and in Syracuse and in Rochester and in Erie and in Dayton and in Columbus and in Kalamazoo and in Madison and in Superior and in scores of other cities in old established states than in such a field as Eastern Oregon or as in the proposed California cession. The question is one of relative, not of absolute, requirements. The Bishops who most need relief are those who have upwards of a hundred parishes and missions that must be visited every year.

What is needed in these newly opened fields is more priests and more money with which to support them. Viewed relatively, in connection with the needs of the whole country, a Bishop is not needed solely for a field into which only four priests can be pressed for local posts. If the Bishop of Eastern Oregon asked, "a year ago last fall," for nine priests, and got none, it is clear that the deficiency in Eastern Oregon was not in Bishops but in priests. Probably if nine new missionary districts were created within that territory, an equal number of Bishops could be found to man them, and each one of the nine could find plenty to do. But to provide one Bishop to four priests, when only twenty-two priests and deacons were left in the old diocese, was an expensive way to make provision for the real necessities of Eastern Oregon.

And again, when primitive ideals are cited, it must be remembered that somehow primitive Bishops managed to obtain their support largely from their own people and not generally from a national treasury; and also that railroad facilities enable a modern Bishop to cover efficiently an area many times greater than could be covered by a primitive Bishop.

There is real need for additional Bishops; but most of that need can be better and more economically supplied by a system of Suffragan Bishops than by a continuation of the questionable

policy of accepting grants of missionary territory from organized dioceses. Relatively speaking, we doubt whether the further extension of the missionary episcopate at the present time would be justified, unless it be by reason of the division of the territory of Oklahoma, in which conditions are unique. We need very many more priests in our missionary districts, and more money for the development of work, more immediately than we need more Bishops. To consecrate a priest to the episcopate neither multiplies the number of places in which he can be at one time, nor increases his native efficiency.

FIGHTING VICE.

THE leadership of the Church in any campaign against vice ought to be looked for as a matter of course. Unhappily it has sometimes been looked for in vain. Unchristian movements looking to better social relations have thus resulted, and these have too often closed the eyes of the people to the real duty of the Church, as signally representing our Blessed Lord upon earth, to be foremost in such work.

In Chicago the Church is leading in this matter, largely through the active and intelligent work that is being done from and at the Cathedral, by Dean Sumner and his associates. A paper on The Social Evil in Chicago, read by Dean Sumner at a recent meeting of ministers from six hundred city congregations, has been so efficacious that the mayor has promptly acted upon its recommendations. Dean Sumner presented the problem as he knew it. Reminding his hearers that "in themselves expediencies are not immoral," and may be commended as *steps to* an ultimate solution of any problem, he suggested great difficulties with respect to the toleration of the segregation of vice, which is so often recommended. "First," he asked, "where are to be the districts in the city? No property owner wants this undesirable group of outcasts. Shall we not still have the same exploitation by politicians and police? Certainly our past experience gives us very little hope from this quarter."

In considering what could be done to mend evil conditions, he condemned the "parade" into the haunts of vice which an "evangelist" led last fall with much noise. "Such parades," said the Dean, "have done more harm than good." He asked that the mayor would appoint "a commission made up of men and women who command the respect and confidence of the public at large," which should investigate conditions very thoroughly. Some of the Dean's suggestions as to the work of this commission, as stated in the *Tribune,* are the following:

Subcommittees for the hard work.

A paid secretary.

Absolute secrecy as to meetings and developments.

A name for the commission not so suggestive as "vice commission."

No attacks on present or past administrations.

No hunt for graft; not to be a prosecuting body.

To be a purely educational body; collect facts, including names of owners of immoral resorts.

To embody decision as to remedy in a final report.

To present report to mayor for action along the lines recommended.

Should his administration fail to follow recommendations, submit them to the people for a decision, either in a campaign or otherwise.

The mayor took up Dean Sumner's suggestion, appointed the members of the commission, and named Dean Sumner as its head. We earnestly hope that its work may be productive of much good. The *Tribune* says that the mayor's selection of members for this commission "could not be bettered." They are men and women of splendid standing.

Surely we may be proud that in Chicago the Church is leading in this important work. It ought thus to lead everywhere. And whether the Church leads or not, it is imperative that Churchmen should give active support to it.

THE Statement, printed on another page, which is issued by those presbyters and laymen who participated, two months ago, in a round-table conference concerning the underlying bases on which Christian Unity might be restored, is notable in many ways. First, it presents a platform on which scholars representing each of the current schools of thought within the Church, have found it possible to agree; thus we are not, as Roman controversialists so often maintain, at hopeless disagreement among ourselves. Second, it shows a substantial unity of position among these schools of thought, as expressed by the best thinkers from each, not only upon the doctrine of God and the Trinity, but also upon the Church, the sacraments, and the ministry—subjects upon which it might have been believed that greater diversities would be held. One cannot doubt that the conferees were much influenced for good by the devotional manner in which their deliberations were undertaken. They gathered for an evening preliminary service. Next morning they received Holy Communion together at an early service, and in the spiritual strength thus obtained they set about their work. How much better are these results than to seek unity by surrender or to refuse to seek it at all, goes without saying. The Declaration set forth is, in every way, admirable. In the main we deem it superior to the Quadrilateral. It is true that in some of its postulates—notably the seventeenth—it seems difficult not to feel that a rather stronger statement ought to represent the unanimous thought of the Church. Still, it is much that agreement has been reached thus far. Probably at no other time within the past three centuries and a half could the leaders of opposing forces within the Church agree upon so satisfactory a Statement.

We have long felt that where the schools within the Church were able to be constructive, they are much closer together than is commonly believed. Too often they have emphasized their differences because they were not constructive. Surely a great encouragement is wrought by this agreement.

THE appeal again made by the president of St. Stephen's College for financial aid to expand the usefulness of that institution throws into keen relief the difficulties attending avowedly Church work, in a day when secularism so largely dominates the giving. The Church has rather more than her due proportion of men of means, but for some reason Church institutions, both educational and missionary, do not obtain their support on any large scale. The condition is really a serious one.

St. Stephen's has amply proven in past years to be worthy of the support of the Church. It has the opportunity for greatly expanded usefulness, and it has been hoped that the approaching jubilee celebration might also celebrate the increase of the endowment from $100,000 to $250,000. Will Churchmen help to make this possible?

ANSWERS TO CORRESPONDENTS.

SUBSCRIBER.—Priests in certain of the Uniat Churches in communion with Rome are allowed to marry, and some of these, with their married clergy, are represented in this country.

READER.—(1) A crucifer, reaching the chancel, should stand facing the altar until the close of the processional hymn, if there be one.—(2) There is no reason why choristers should not be vested for a Good Friday night service.

COLUMBA.—Fr. Trenholme's *The Story of Iona* is published by David Douglas, Edinburgh, and would have to be imported. We do not know the price.

PASCHAL.—(1) An altar server's function is to assist the priest in the little things concerning the altar service. Read Dearmer's *Server's Handbook* (The Young Churchman Co., 25 cents), though bearing in mind that details must be adapted to the manner of celebration at any altar.—(2) He changes the altar book to the gospel side immediately after the conclusion of the epistle.—(3) The Paschal candle, in a a large candelabrum, stands on the floor of the sanctuary on the gospel side. Anciently it was blessed on Easter Even. It should be lighted for the high celebration and for evensong on Easter, the two days following, and on all Sundays till Ascension Day inclusive of the high celebration on the latter day, after which it is removed from the church.

W. D. B. asks who is the author of a hymn beginning—

"Oft as the bell we solemn toll,
Speaks the departure of a soul,
Let each one ask himself,
Am I prepared?"

Can any correspondent tell?

F. R. B.—The prayer, "O God, the God of the spirits of all flesh" (*Prayers for Priest and People,* p. 93) was written by Mr. Gladstone shortly after the death of his son.

THE LITTLE I have seen in the world and known of the history of mankind, teaches me to look at their errors in sorrow, and not in anger. When I take the history of one poor heart, that has sinned and suffered, and represent to myself the struggles and temptations it has passed through—the brief pulsations of joy; the tears of regret, the feebleness of purpose; the scorn of a world that has little charity; the desolation of the soul's sanctuary, the threatening voices within; health gone; happiness gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came.—*Thomas Chalmers.*

THE PILGRIMS—SEVERAL SORTS OF THEM.

I.

The Pilgrim stood on ancient Olivet
Just where the road from Bethany
Withholds the Holy City from the view as yet.

He knew a few more steps would bring
Sights to his eyes which, in symphony,
The songs of all the saints delight to sing.

And now he pauses to review the road
By which his weary feet have borne him on
Full many a league, beneath his heavy load.

Upon his shoulder weighs the cumbrous pack;
Upon his heart, the burden of his sin;
Beneath his sandals lags the narrow track
Of pilgrims, seeking, like himself, soul-rest to win;
And ever on his staff he harder leant
As day by day he found his strength more spent.

But what to him are toil and woe,
The cold and heat, the lurking Paynim foe,
The faithless guide, the prowling robber band,
Now he has reached, at length, the Promised Land?

He turns, he forward steps; and lo! 'tis true,
The Holy City lies within his view!

There Christ for sinners died! And thither he,
Bearing the cross, has come o'er land and sea;
Sweet recompense for all his pain,
That he should see this sacred spot again!

II.

And now a pilgrim band, with mileage book,
Has reached the port of Joppa under Mr. Cook.
Their baggage checked, they restless stand and wait,
And wonder why the train should be so late.
Some read a guide book; others wait the word:
"Express train for Jerusalem! Aboard!"
The Paynim now their liveried trainmen are,
And welcome moneyed pilgrims from afar.

On cushioned seats they whirl through sacred scenes
And ask the paid conductor what it means.
Of sins and sorrows they unmindful are;
But curios of travel are their care;
And they will say, when neighbors come to them,
"We made a fine collection in Jerusalem!"

For pardon who would seek, in cushioned car,
Or know a hero's joy, who never went to war?
But some do think that they the cross can leave,
And all the blessings of the cross receive!

III.

Now in our churches, cushioned and kept warm,
Our Christian congregations see no harm
In thinking there will always be for them
A fast express for *New Jerusalem*,
A special stateroom with their wealth *they've* bought
And needn't give the thing another thought!

What they will do with harps they cannot play,
Or converse of the saints they shun today,
Or what a crown would mean upon their brow
Who leave the running all to others now,
Are questions trite and meaningless to them.
There *must be* joy in New Jerusalem!

Moral:

Ah, ere you take that turn which brings to light
The City passing fair to Christian sight,
Pray, think upon your journey hitherto!
What does the Hill of Zion mean, to you?

D. L. S.

VENI, CREATOR SPIRITUS!

Spirit of Love, true Wisdom give;
With Understanding how to live,
Full Knowledge of God's Holy Will,
And Counsel for our minds instill.
Protect our weakness from the foe,
And Ghostly Strength, O Lord, bestow.
True Godliness, Thy Image, trace,
Upon our souls renewed by grace.
May every Deed, and Word, and Thought,
With Holy Fear be fraught.
These seven rays of Light Divine,
God grant on us may ever shine!

Baltimore, 1910. WM. ROLLINS WEBB.

BLUE MONDAY MUSINGS.

HAVE you read R. H. Benson's *Necromancers?* If not, I commend it to you. As a study of the perils attendant upon playing with "Spiritualism," it is suggestive and useful beyond any work of fiction I know. It is a pity that it should be marred by unnecessary touches of bitterness against the Mother who bore its author at the font; jests at "little leather-covered manuals of Anglican devotion" are at least as pointless as gibes at rosaries would be. But one learns to expect that hatefulness (I know no other name for it) among perverts always, and to allow for it. Meanwhile, the central phenomenon, *i.e.*, the actual manifestations of discarnate spirits of evil in answer to mediumistic efforts, is admirably and truthfully portrayed: *experto crede.* Great harm has come through denouncing all "mediums" as jugglers and tricksters. *Most* of them are no more than that; but there is a residuum of genuine phenomena, utterly inexplicable on any such ground, never morally or spiritually helpful, never showing any intellectual advance, and always, at the last, pernicious. Perhaps I may tell you some experiences, sometime. This I know, that the Bible's prohibition of recourse to "familiar spirits" never was more needed than to-day.

IN ENGLISH Church papers of last month, the death of the Rev. F. H. Fisher, vicar of Cranbourne, Salisbury, is noted. This brings to mind an extraordinary experience of his, four years ago, at the time of the awful railway accident in Salisbury.

Cranbourne church, thanks to Father Fisher's courage and piety, sheltered the Reserved Sacrament. On the night of the accident, he dreamed that he was standing on the tracks at Salisbury, just where (as afterward appeared) the accident occurred; and was conscious of a man in mortal agony, calling to him. Father Fisher woke with a clear memory of the vivid reality of the dream, noted the time; next morning, at Mass, prayed for such a sufferer, if one there were, and at breakfast told the dream, describing the time and place. Later, the newspapers arrived, confirming both, in their account of the accident. Nowhere in the Cathedral city was any provision made for "that most necessary and comfortable Viaticum"; and Cranbourne was the nearest place, though twenty miles away, where the Christian Shekinah abode always above the mercy-seat. It appears that when the whole of Salisbury was awakened by the terrific noise of the collision, the hospital chaplain at once consecrated the Body and Blood of Christ and bore it to the scene of the accident, communicating many who were dying, and others who died later in the hospital. That was well; but it in no way makes void Father Fisher's vision of one man dying without the Blessed Sacrament. And one must note that the same rubric appealed to as forbidding Reservation was violated quite as much by the chaplain's action as it would have been by Reservation itself. When will our clergy, on both sides of the Atlantic, and of all orders, emancipate themselves from a superstitious literalism which perverts a law against Puritan irreverence into a law against Christian charity? "That Which remains after the Communion" must be reverently consumed: That Which is reserved for the Communion of "all others who shall be partakers of *this* Holy Communion" does not "remain after."

AMONG the letters lately received is one from an anonymous feminine correspondent in New Jersey, which may interest others:

"Your recent article contrasting the present-day types of womanhood with *Madonna Beatrice* I read with interest, pleasure, and entire approval. But might I suggest another viewpoint: Where are the Dantes of to-day, ready to adore the gentle, the sweet, and the truly beautiful in woman? It may be the emancipation of woman to-day is not what she most wishes and longs for, but is rather an effort to mitigate existing evils perhaps brought about by man's attitude towards her. Does not woman, consciously or unconsciously, try to conform herself to what she thinks is most pleasing to man? How many men to-day seek for the refined and hidden sweetness in woman's nature? What would *Beatrice* be to-day, if forced to battle for self-support, measuring her little strength against stern reality, as so many women must? I fear she would be trampled upon, lost. Maybe, deep lying in the nature of most women, is the longing to be gentle, if only she might be idealized and idolized by some Dante. But few men to-day take time for idealization; they are too materialistic. And women to-day, unfortunately, do not inspire that sort of sentiment. But whose fault it is, who can say? Would

there were more men who appreciated gentleness in woman: it might be an inspiration."

Ah, one does not need to be a Dante to appreciate a Beatrice—though Dante alone could praise her adequately. All but the worst of men honor essential womanliness, and detest all that impairs its grace. I knew a girl once, engaged to a man who was passing through a mild attack of Bohemianism, who strove to adapt herself to her lover's vagaries, and, laying aside her natural quietness, played the part of a beer-drinking, cigarette-smoking, slangy ruffian with such success that—the engagement was presently broken forever!

Here is a letter from a recent *Guardian*, which ought to have a wide circulation:

"READING IN CHURCH.

"Sir.—I am very glad that you have, in your last issue, called attention to the important subject of reading in church, etc. Some who do not read at all carelessly or irreverently are never heard in a large building. One of my congregation told me that she had never been able to hear a single sermon delivered by a very able and otherwise efficient curate on my staff because he had the habit of bending the head and lowering the voice at the end of every sentence, which was fatal to his being heard at a few yards' distance.

"Now for the remedy. It was given me just before I took holy orders by an excellent instructor of public speakers—whose fee was a guinea a lesson (and well worth it). One of his rules was (we were placed at some distance from him)—'If you want to be heard in a large building take breath carefully and imagine that you are speaking to a person some way off, and that he or she is rather deaf.' This should be done by raising the voice at the end of the sentence—not lowering it, as many do. It is a good plan to learn in this way to read to some friend in a large building. The management of the voice, whatever its natural strength may be, is all-important. The chest should be kept sufficiently and not immoderately filled with air, and the words enunciated without straining or effort. I remember that my instructor had several pupils—a Bishop among them—and I now can take five services in the church without being tired, and I am told that I am heard. I hope that what has been my experience will be of use, as I seldom hear good reading in our churches—but apparently there is every desire to be reverent is not efficient.

"I might mention that I have been vicar for upwards of fifty-five years. When I was at Cambridge there was some one there who gave instruction in elocution as far back as 1846-7.

"Rd. Lee James, *Vicar of Watford.*"

It is not in reading only, but in preaching, that the same abominable habit of dropping the voice during the last part of a sentence or a paragraph obtrudes itself. I know excellent men whose sermons always infuriate me, because I can only hear half of them, and that not a consecutive half either, but a nonsensical half made up of fragments of sentences. They labor under the delusion that a muttered or half-articulated saying is impressive or reverential; but it is the very opposite. One purpose of preaching is *to be heard;* and it is not enough to be barely audible to straining ears. A preacher should *command* attention; he should remember that there are persons slow of hearing, whom he ought to reach; he should put life into his manner as well as his matter, a life that shall be sustained, not spasmodic. It isn't necessary to rant; but between the ranter and the dead-and-alive murmurer whose words die down into a vague babble half the time, I choose the man who fulfils at least one part of what he undertakes, and makes his audiences hear what he has to say.

Presbyter Ignotus.

DEATH OF THE BISHOP OF LINCOLN.

A LONDON dispatch of March 8th tells of the death of the venerable Bishop of Lincoln, the Rt. Rev. Edward King, D.D. He was born in 1829, and after taking his degree at Oxford, was ordained deacon in 1854 and priest in 1855. Early in his ministry he became recognized as a scholar and a devotional leader. He served as chaplain and assistant lecturer at Cuddesdon College 1858-63, as principal of the college 1863-73, and as canon of Christ Church and Regius Professor of Pastoral Theology 1873-85. In the latter year he was consecrated Bishop of Lincoln, to the great joy of Catholic Churchmen, among whom he was a recognized leader. He was harassed unmercifully by partisans of the "Church Association," who finally presented charges against him in the court of the Archbishop of Canterbury, charging—

"that the said Lord Bishop, when celebrating the Holy Communion on certain specified occasions, allowed two lighted candles to stand upon (or apparently upon) the Communion Table; added water to the wine, and administered it so mixed; before the Consecration Prayer stood in what is called the eastward position; during the Consecration Prayer stood so that certain 'manual acts' could not be seen; allowed a hymn, 'O Lamb of God,' to be sung after the Consecration; made the sign of the Cross at the Absolution and Benediction; and took part in what is referred to in the articles of complaint as the 'ceremony of ablution.'"



EDWARD KING, D.D., LATE BISHOP OF LINCOLN,
With Attendant Presbyters.

It seems pathetic that charges of such a nature could be pressed against one who was recognized as one of the most Godly sons of the English Church, but averring that each and every one of these acts was contrary to the law, the suit was pressed, spies having been sent from London for the express purpose of obtaining evidence against the Bishop at a High Celebration. The case, however, was a boomerang to the Protestant party. The Archbishop's decision found that:—

The mixture of water with wine before consecration was contrary to law as a ceremony, but not if the mixture were made otherwise, before the service.

The ablutions were upheld.

The eastward position was upheld.

The manual acts "must be performed in such wise as to be visible to the communicants properly placed."

The singing of the *Agnus Dei* was upheld.

Altar lights were upheld.

The sign of the cross in Absolution and in Benediction was declared unlawful as being an unauthorized ceremony.

Bishop King conformed loyally to the findings of the Archbishop in those small particulars in which his practice was not sustained; but it seems pathetic that such trivialities should be made subjects of formal charges.

Bishop King was one of the early promoters of the Three Hours' service of Good Friday, and his published addresses for that service were one of the factors that brought that devotion into such general use.

Here is a curiosity extracted from a MS. commonplace book of the time of James I., in the Library of Sion College:—

Q. Wherein doth principally consist the love of God?

A. In one word God is to be worshipped, *videlicet:*—

Amore *Summo,* with all the love,
More *Vero,* in the right manner.
Ore *Fideli,* with faithful mouth.
Re *Omni,* with all the affections.

"Peter Lombard," in *Church Times.*

UNIQUE CEREMONIES AT OPENING OF CANTERBURY CONVOCATION.

The Time Honored Latin Service is Held

NO BUSINESS TRANSACTED; PROROGUED TILL APRIL 26TH

The Living Church News Bureau
London, March 1, 1910

ALTHOUGH Thomas Wolsey, in the plenitude of his usurped power over Warham, Archbishop of Canterbury, deprived St. Paul's of the privilege and distinction of being the meeting place of convocation of the province of Canterbury, and summoned the convocations of both provinces to meet at Westminster, and since his time the practice has continued in the case of the Southern Convocation, yet each new convocation of Canterbury still goes to its inaugural services at St. Paul's, the prolocutor of the Lower House is chosen there, and then convocation adjourns to meet at Westminster for the dispatch of business.

Convocation of Canterbury was opened on Tuesday last, at St. Paul's, with an early celebration of the Holy Eucharist, at which the members made their corporate Communion, followed later by the customary Latin service and a sermon in Latin. At the 11 o'clock service the Archbishop was formally received at the great west door of the Cathedral by members of the Chapter of St. Paul's, accompanied by members of both Houses of Convocation, and as the procession moved up the central aisle of the nave, headed by the choir, the psalm *Exurgat Deus* was sung in Latin to its ancient plainsong melody. The Litany was sung in Latin by the Bishop of Salisbury, precentor of the province, assisted by one of the minor canons of St. Paul's. His Lordship holds this office by ancient right of the Church of Sarum, which in the Middle Ages was so renowned for its music. Afterwards the *Veni, Creator Spiritus* was sung to its proper setting, and then came the sermon in Latin. The preacher was the Provost of Eton (the Rev. Dr. Warre), who is an *ex-officio* member of Convocation, and his sermon was based on the words *Ubi Spiritus Domini, ibi libertas* (II. Cor. 3:7). After the sermon, the *Gloria in Excelsis* was beautifully sung by the choir to the setting in Byrde's famous Mass service, and then the Archbishop gave the blessing in Latin.

After the service, the Archbishop and Bishops and the convocation clergy proceeded to the south choir aisle of the Cathedral, where the usual legal formalities were gone through. The Archbishop then admonished, in a Latin form, the presbyters to form themselves into a Lower House and choose a Prolocutor, who was to be presented for approval and confirmation to the Archbishop at the Church House on the following morning. Convocation was then prorogued until Wednesday.

In the absence of the Dean of St. Paul's, the Archdeacon of London, who had been commissioned by the Dean to act for him, presided over the election of the Prolocutor of the Lower House, in the south aisle of the Cathedral. The Dean of Windsor (Dr. Eliot) was unanimously reëlected as Prolocutor.

The members of Convocation first assembled together in the Great Hall of the Church House on Wednesday morning. Some formal proceedings, in Latin, having been concluded, the Archbishop proceeded to make a lengthy statement (of which I can only give a brief summary) regarding the issue of new Royal Letters of Business on the "desirability" of Prayer Book revision. But before doing so, he apologized in a sort of facetious way for again making use of the vernacular or vulgar tongue. The Archbishop then read the new Letters of Business, in terms similar to those previously issued.

The document, he pointed out, placed them, if they desired to be so placed, so far as their reply to the former Letters of Business was concerned, in precisely the position in which they should have been had no dissolution of Convocation or new election taken place. Curiously enough, an exact precedent to their present position occurred thirty-five years ago. In accordance with such precedent, each House would now act as it seemed to it right; but if it was thought desirable to go forward with the work of the late Convocation, every facility for so doing had been afforded them by authorities of the State: "Now I think it due to those high authorities to point out, and I do it with satisfaction, how, under two successive Prime Ministers the most scrupulous case has been taken to observe the constitutional rights of Convocation. The whole question, the more closely you examine it, the very wording of the documents, the more closely I investigate them, show a marked contrast between the care which has been taken in these days and the way in which Convocation has been, advertently or inadvertently, slighted in past days. Of course, that did not prescribe the form that their ultimate answer to the Royal Letters of Business should take; nor did it preclude their reply being that they did not think any change or any amendment needed or desirable.

The Archbishop and Bishops then withdrew and went to their usual place of meeting in another hall of the Church House.

PROCEEDINGS OF THE UPPER HOUSE.

In the Upper House the customary address to the king on the opening of a new Convocation was adopted. The address assured his Majesty of the prayers of Convocation for him in the great responsibilities which rested upon upon him at a singularly anxious time in the country's history. It recognized the king's great influence in the cause of national well being at home and his labor to promote alike the accord of all parts of his dominions and the peace of the world. The address proceeded:

"We are confident that we may rely as heretofore upon the encouragement and help which your Majesty will give to the Church in its endeavors to strengthen amongst the citizens of a Christian land the bond of Christian brotherhood, to guard the purity of home life and the sacredness of marriage, and to ensure that the children of this country shall be brought up in the faith and fear of God."

With reference to the report of the Royal Commission on the Poor Law, the conviction was expressed that it was only by statesman-like legislation in this field, and by the constant fostering amongst us of a high and generous public spirit, "that the dark forms of misery which throng the background of our civilization and retard our progress can be dispelled." The address recognized the urgent call to the Church to help in making provision for the religious welfare of her children who, as immigrants to Canada or Australasia or elsewhere, were unable to provide for themselves spiritual ministrations. The final reference was to Prayer Book revision:

"The task to which we are bidden raises difficult and complex questions; and from widely diverse points of view dangers are foreseen and apprehension is felt. Such apprehension is but one token of the solicitude which all must share for the maintenance of an ancient and noble tradition with due regard to the altered circumstances of later generations. Plainly there is need of much patience and of wisdom that is from above."

A discussion took place on the report of the Joint Committee of the Convocations of Canterbury and York and Houses of both Provinces on Ecclesiastical Dilapidations. The proposals appended to the report, when carried into effect, will bring much relief to incumbents. Some alterations in the Latin service at the opening of a new Convocation of Canterbury which were proposed by a committee appointed at this session were adopted. For psalm *Exurgat Deus* there are substituted psalms *Dominus regit me, Ad Dominum, Levavi oculos,* and *Qui confidunt;* the *Veni, Creator Spiritus* printed in accordance with Julian's text; the text of the *Gloria in Excelsis* throughout that of the ordinary Western version.

The report of the Committee on Sunday Observance was received, and the resolution appended thereto was adopted. The committee recommended that in every diocese there should be a Standing Committee to promote the observance of Sunday, and that the committees should, *inter alia,* (*a*) suggest and encourage the regular practice of intercession on this behalf; (*b*) forward the formation of local associations for the support of the Imperial Sunday Alliance; (*c*) be watchful for opportunities of raising in this regard the tone of public opinion in all classes. The House concurred in the resolution of the Lower House respecting the so-called "World's Missionary Conference," which I will refer to again presently. The Bishop of Winchester gave notice that at the next group of sessions he would move a resolution in reference to reform of the House of Lords. He would then ask them to support a policy of reduction in the number of Bishops who were members of the House of Lords.

DELIBERATIONS OF THE LOWER HOUSE.

In the Lower House Canon Rhodes Bristow moved that it be an instruction to the Committee on Prayer Book Revision to consider, in the first instance, as the Letters of Business required, the desirability of a revision, and to report upon that specific point. This led to some altercation between the Prolocutor and Canon Rhodes Bristow, in which quite a large number of members joined in support of the Southwark canon. Canon Newbolt said that there was a strong feeling in many quarters that they had not had an opportunity of discussing

the first thing in the Letters of Business—the desirability or otherwise of making alterations. They had had no debate on that at all as yet. If this motion could be accepted, it would allay a great deal of irritation. The Prolocutor, however, would not yield, and finally ruled the motion out of order. Thus the same procedure, and to many Churchmen rather a high-handed one, has been adopted by the Prolocutor in this regard in the new House as in the old. At any rate, it seems like putting the cart before the horse. The address to the king, which had been sent down from the Upper House, was unanimously concurred in. The Bishop of Dover's motion expressing cordial sympathy with the forthcoming "World's Missionary Conference" at Edinburgh, though eventually carried by a majority of the House (and also concurred in by the Upper House, as we have already seen), was, I think, a very unfortunate incident in the proceedings of a Catholic synod. It did not seem to Chancellor Worlledge (Truro), and to other members, that the House was called upon to express any sympathy with this particular non-Church movement. But I suppose we must expect things of this sort to occur so long as the Lower House of Canterbury remains unreformed, and dominated by a coalition of Moderate and Latitudinarian *ex-officio* members. The House, in this instance, would have been better advised if it had taken its cue from the S. P. G., which has distinctly and deliberately withheld its official countenance from this conference. The Bishop of Southampton moved that it be an instruction to the committee on the Marriage Laws to report as soon as possible on the recent judgments under the Deceased Wife's Sister Act, indicating in particular the bearing of these decisions on the disciplinary powers of the Church in the matter of exclusion from Holy Communion. In seconding the motion, Canon Drummond (Oxford) thought the moment an opportune one, when the Church, through Convocation, might be able to make a sort of statement which would counteract the grounds upon which parts of the judgments had been based, and against which he could not but think the Church was bound to protest—a state of things which "what may be the law of God on Monday or Thursday may have ceased to be so by Act of Parliament." This was carried with the addition of a rider that the committee also consider matters relating to separation orders.

MISCELLANEOUS MENTION.

Both Houses of Convocation concluded their sittings on Friday, and were prorogued until April 26th. But will the present Convocation ever meet again? At the moment, in view of the imminence of another General Election, I do not suppose anybody inside or outside of Convocation would feel justified in answering this question positively in the affirmative. Convocation of York also met last week, but I must leave that for my next letter.

An appeal and statement on behalf of the religious welfare of Western Canada has been issued by the Archbishops of Canterbury and York. They appeal for four things—for interest and prayer, for men and money. They declare that the Church in England ought to be sending out fifty men for each of the next ten years.

The *Times* newspaper states that Canon Thompson (the defendant in the Deceased Wife's Sister case) has resigned the benefice of Eaton, Norwich, owing to continued ill health.

J. G. Hall.

This Divine Presence of Christ in His most Holy Sacrament does not depend upon the faith of those who partake of it, nor on the faith of the celebrant, but on the repetition of Christ's words and acts by His rightly ordained priest in the Prayer of Consecration. Thus it is all God's work, not man's; it is all of Christ, and through Christ, not of us, nor through us. So, when the priest has communicated himself, he then distributes the sacred gifts, saying, "The Body of our Lord Jesus Christ which was shed for thee," etc. It is not, "This will be the Body and the Blood, if thou have faith." Just so, St. Paul says: "The cup of blessing which we bless, is it not the Communion of the Blood of Christ? the bread which we break, is it not the Communion of the Body of Christ?" (I. Cor. 10: 16), thus showing that it is the blessing or consecration which brings the Presence. No, Christ's Divine Presence is all His own blessed work; it does not depend on our feelings and emotions.—*Church Kalendar.*

One answer from the throne of grace mightily encourages prayer in believers. He who prays much will be emboldened to pray more, because none can supplicate the heart of God in vain. One proof of God's hearing our prayer may, and should, stir us up to believe in worship, and have our recourse to Him all the rest of our life.—*The Lutheran.*

MISSIONARY OFFERINGS ARE INCREASING

General Board Has Almost Caught up to Last Year's Measure

WHAT IS TRANSPIRING IN THE MISSION FIELD

It was reported to the Board of Missions at its March meeting last week that the tide had already turned, and February offerings so largely exceeded those of last year that the total is now within $8,313.25 of the contributions for the same six months a year earlier. How encouraging this is will appear when it is stated that on February 1st the deficit as compared with the same period a year previously was $25,376.92.

While this report is very encouraging for the month, the total contributions, etc., are not nearly sufficient proportionately to meet the increased appropriations for the present fiscal year; and in April the committee will have to face the consideration of the estimates from the whole field. It is all important, for that reason, that all monies for the society in the hands of local treasurers should be remitted during this month.

BISHOP OF NEW JERSEY RESIGNS HIS MEMBERSHIP.

The Bishop of New Jersey wrote that increasing infirmity made it necessary for him to resign his membership on the Board of Missions. In accepting the resignation, a minute was adopted expressing the appreciation by the Board of his "unsurpassed ability and devotion," during his entire and faithful service as a member.

TO DIVDE OKLAHOMA.

The Board passed a recommendation that the Missionary District of Oklahoma should be divided by action of the House of Bishops at its next session.

PORTO RICO.

The Bishop of Porto Rico reports that they have had a large accession to the number of patients in St. Luke's Hospital, Ponce. The men's ward and the women's ward are both full, the former overflowing into the children's ward.

HONOLULU.

The Bishop of Honolulu reports that by an anonymous gift, the arrearages of cost in the erection of the new priory have been substantially wiped out. The property is now worth $79,000. The board having heard with regret of Bishop Restarick's recent illness, and with great satisfaction of his steady progress toward recovery, assured him of its best wishes. He is going to England during the summer and will serve as a delegate to the Edinburgh Conference.

PHILIPPINE ISLANDS.

Bishop Brent writes that the new buildings at Baguio are complete and the school was about to reopen there. For a short time it was conducted in Manila.

LIBERIA.

The Bishop of Cape Palmas gave at some length his proposed plan for a Manual Labor School for which contributions have been asked in the past. He desires to erect a dwelling for the superintendent and teachers and a workshop with dormitory for the pupils, and to have the shops well equipped with tools. He is looking to the starting of two or three trades, beginning with carpentry and cabinet-making and adding shoe making and blacksmithing. He has a competent carpenter and cabinet-maker as teacher on the ground. The Rev. R. C. Cooper of Grand Bassa, writes that the natives at the Kroo Village, where he conducts a mission, are erecting a log building for services. There is a manifest concern among the Kroos to keep Sunday and they listen to his preaching with marked attention.

DEATH OF MEXICAN PRESBYTER.

The Bishop of Mexico gives notice of the death of the Rev. Filipe Pastranay Castillo on February 20th. The Bishop speaks of the deceased as among the oldest of the native clergymen, and universally beloved and respected.

Looking at the season of Lent as a help to devotion, one cannot fail to be impressed by the wisdom that has placed it as a break between the gladsomeness of Christmas and the bright joyousness of Easter, says the *Canadian Churchman*. Here is a season when the heart, satiated with the richness of recent blessings clustering round the commemoration of the birth of our ever blessed Saviour, and anticipating the approaching celebration of His joyous resurrection, may turn its affections with solemn earnestness and sincere devotion to "the giver of every good and perfect gift." Our perverse human nature sorely needs the curb which the seasons of the Church provide as an efficient aid to the spiritual motions within us, and a help to the control of our lives according to the will of God. For those who faithfully respond to the appeal of Lent the memory of Christmas will be hallowed and the coming joy of Easter exalted by the chastening and sanctifying ministry of the intervening season.

STATEMENT CONCERNING THE CHURCH PROPERTY AT GREYMOOR

Father Paul Occupies It Only by Courtesy and Will Not be Permitted to Divert It to Roman Purposes

DEATH OF ROBERT GRAHAM, CHURCH TEMPERANCE WORKER

Centenary of a City Parish

OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, March 15, 1910

MUCH misapprehension having been caused by the publication in the local press of certain misstatements concerning the tenure of Church property at Graymoor, the following statement of facts has been prepared for THE LIVING CHURCH:

While the Rev. Albert Zabriskie Gray, D.D., was rector of Garrisons he started a mission and afterward bought a piece of land at his own expense on the "Cat Rock Road" and built a church on it, called St. John's. The cost was defrayed by himself and some friends. After his rectorship the services were gradually discontinued, and while Dr. Lowndes was at Peekskill, as chaplain to the school, he was asked by Miss Chadwick and the Misses Elliott to reopen the church and hold services, which he did for some time. When Dr. Gray died, his father became his heir at law, and in 1895 he conveyed the church property to Dr. Lowndes, Mr. Arthur Smith, Miss Chadwick, Miss Alice Elliott, and Miss Sallie Duncan Elliott.

On his return from Omaha, the Rev. Lewis Wattson (Fr. Paul), anxious to do some missionary work, was given permission to hold services in St. John's Church, and this permission was not revoked so long as he remained a priest of the Episcopal Church. When he became a Roman Catholic it was naturally expected that he would, of his own accord, stop using the church for Roman services. Hearing, however, that he not only maintained Roman services but actually intended to make his occupation of the property permanent and was about to spend a considerable sum of money in improvements of the property, Dr. Lowndes asked Mr. George Zabriskie to notify Mr. Wattson that he was not to interfere with the buildings or spend money on them, as he would be called upon to surrender the property back to him and his co-trustees.

DEATH OF ROBERT GRAHAM.

Robert Graham, founder of the Church Temperance Society, died on Tuesday of last week at his home, Sherwood Park, N. Y., of heart failure, aged 82. He was born in Haltwhistle, on the border between England and Scotland. He was educated at Durham University and taught in several Yorkshire schools until he became General Secretary of the Church of England Temperance Society in 1865. In 1880 he toured this country with the Bishop of Rochester, England, and was invited to found the Church Temperance Society here. He was its General Secretary until recently, being succeeded by his daughter, Miss H. K. Graham. He leaves two sons and three daughters. He was an advocate of high license and helped to draft the first High License bill, which Theodore Roosevelt introduced in the New York Legislature when he was an Assemblyman.

The funeral was held in Calvary Church on Friday afternoon. Interment was made at Bloomfield, N. J.

DEATHS OF OTHER LAYMEN.

Benjamin Lillard, a publisher and for many years a prominent authority on pharmaceutical subjects, died Sunday, March 6th, at his home at the Hotel Endicott, aged 63. A founder both of the American Trade Press Association and of the New York Drug Club, he was born at Harrodsburg, Ky., and was graduated from the Philadelphia College of Pharmacy in 1867. He married Martha D. Hall of Nashville, Tenn. He was Professor of Pharmacy in the Tennessee College of Pharmacy and edited the *Pharmacal Gazette*, the first weekly periodical for retail druggists in the United States, and was subsequently connected with other trade journals. He was formerly a vestryman of St. Ignatius' Church. Two sons and a daughter survive.

Services were held in St. Ignatius' church, Eighty-seventh street and West End avenue, Manhattan, on Tuesday morning.

After a short attack of pneumonia, James Maginn, for nearly a half-century guardian of Cooper Union, died Tuesday, March 8th, aged 65 years. During his connection with Cooper Union Mr. Maginn had met many men prominent in politics. He met President Lincoln when he made his emancipation speech, and often recalled some of his conversation with the martyred President.

During the visit of the Prince of Wales, now King Edward of England, Mr. Maginn escorted him through the building and explained its chief features. He did the same for the last Emperor and Empress of Brazil and Governor and Mrs. Leland Stanford, and he could recall hundreds of well known persons whom he met during his connection with the institution. He leaves a wife. Funeral services were held at Grace church, Thursday morning.

CELEBRATES A CENTENARY.

The centenary of Zion Church in the City of New York was celebrated on Passion Sunday. The special preacher at the morning service was the Rev. Dr. Battershall of St. Peter's Church, Albany. The Bishop of New York visited the parish church in the evening and preached the sermon.

The present parish represents two formerly distinct churches as indicated in its title. Zion church was originally a Lutheran congregation, and became affiliated with the Church a century ago. The old church in Mott Street was consecrated by Bishop Moore, when the Rev. Ralph Willston was ordained. The present rector of the consolidated parish is the Rev. Henry Lubeck, LL.D., and the Rev. Joseph Rushton, L.H.D., formerly Archdeacon of Chicago, is assistant.

PRIEST'S ANNIVERSARY.

The thirtieth anniversary of the rectorship of the Rev. A. V. Wittmeyer was celebrated by the congregation of St. Esprit (who worship on East Twenty-seventh street, using the French language) on Sunday, March 13th. At the evening service Archdeacon Nelson took part. After Evening Prayer was concluded the Archdeacon of New York, by request, presented to Mr. Wittmeyer, on behalf of the vestry and other members of the congregation, a beautiful silver tea-set with their congratulations and best wishes.

IN MEMORY OF DR. DIX.

A window designed by Frederick Wilson for the Rev. Dr. Morgan Dix Memorial at Sailors' Snug Harbor is on view at the Gorham Company's, on Fifth Avenue. The subject of the central part of the window is taken from the verse in St. Matthew: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." There is but one figure, that of Christ, with arms outstretched. The beauty and strength of the window lie in its simplicity. The figure of Christ is impressive in its calm dignity, and the architectural details have been made subservient to it. There is good color in the window, but there is also much white glass, and the color has not been allowed to grow riotous.

SUNDAY SCHOOL RALLY ARRANGED.

A general Sunday school rally will be held on a large scale at the Church of Zion and St. Timothy on April 10th, being the Second Sunday after Easter. Arrangements are in charge of the Junior Clergy Missionary Association, and Bishop Greer and Dr. Leighton Parks will be the speakers. Sunday schools throughout the Boroughs of Manhattan, Richmond, Bronx, and the vicinity north of the latter are invited to send delegates. If the number is not too large, each Sunday school will be entitled to send two delegates for each class over the primary department age. Badges will be sent to each delegate which will allow admission to the service. It will of course be impossible for the actual cash secured through the Lenten offerings to be presented at the time, but it is asked that receipts from the treasurer of the diocese for those offerings may be deposited at that service. Directions for sending the cash to the treasurer will be found upon the mite boxes. It is asked that if any Sunday school within the district mentioned has not already received information concerning the service, the secretary of the committee, Mr. Samuel Thorne, Jr., 281 Fourth avenue, may be notified in regard to the number of delegates desiring to attend. It is asked also that where convenient there should be one adult accompanying from ten to fifteen children. Badges will be distributed on the preceding Sunday.

PASSION MUSIC AT ST. MARY'S.

For the thirty-fifth successive year the Passion music was given at the Church of St. Mary the Virgin on the evening of Passion Sunday with large numbers in attendance. The music began with Haydn's Prelude to the Passion, interpreted by an orchestra; and Mendelssohn's "Hear My Prayer," with other short selections, was given; but the chief work of the evening was the rendering of Rossini's *Stabat Mater*, and, as always at St. Mary's, the artistic excellence of the music was beyond challenge.

Certain elaborate improvements are about to be made in the interior of St. Mary's, including the erection of a Calvary group at the front entrance. These will be more fully described and illustrated next week.

TRINITY CHURCH CANCELS MORTGAGES.

Some years ago, when the Church of the Annunciation on West Fourteenth Street was dissolved, and the property sold, it became known to some Churchmen that Trinity parish held a mortgage on the property for money advanced many years before. The venerable corporation had never asked or collected interest. It did, however, to prevent any possible diversion of the principal, claim the same out of the proceeds of the sale. This amount was immediately appropriated to the cause of theological education. At the same time a comparatively small number of Churchmen knew of the financial aid given by the mother parish to many parishes in and about New York, which for safety was loaned on mortgages not income bearing. The general public was astonished this week when it learned that the authorities of fifty-eight churches and missions in the city and suburbs had been the recipients of letters from old Trinity's rector

and vestry formally cancelling mortgages aggregating $370,000. As some of these obligations were made many years ago, the interest account would have swelled the above amount to an amazing sum.

SPECIAL SERVICE AT GRACE CHURCH.

A service for men was held in Grace Church on Sunday afternoon, March 13th. The full choir led the singing of familiar hymns, and offerings were made for missions at home and abroad. The general topic treated by the speakers was "The Call to Service." Bishop Mann of North Dakota spoke on "The Call to Conscience"; Dr. Wm. J. Schieffelin on "The Call to the Will"; the Rev. Karl Reiland on "The Call to the Heart." The conference was held under the auspices of the Federation of Church Clubs.

THE SUNDAY LAW.

Christian patriots and wideawake publicists were well represented this week at Albany, protesting against the bills to amend the penal law so as to permit Sunday baseball, theatrical performances, and amateur sports. The hearing before the Assembly committee on Codes was attended by many prominent ministers and officials from all sections of the state. Bishop Greer, Bishop Nelson of Albany, Archbishop Farley (R. C.), and other clergyment sent letters in opposition to the bills. One of the proposed laws, introduced and defended by Assemblyman James Oliver of New York, aims to give cities the right to regulate public sports and theatrical performances on Sunday.

The day-of-rest conference last Sunday afternoon came at an opportune time, for the right to work six days in the week and rest one day is one of the contentions of the striking paper-makers in the upper and western part of this state. The large gathering filled Madison Square Garden (concert hall). Bishop Courtney presided. Addresses were made by John Mitchell, labor leader; Charles F. Murphy of Brooklyn, and Marcus M. Marks. The Rev. Warren M. Wilson presented the report of a committee appointed to ascertain facts as to the amount of unnecessary labor on Sunday in this city. The attendance was large but no action was taken.

QUIET DAY AT ST. LUKE'S.

A very successful Quiet Day was observed on the 9th inst. at St. Luke's Church, Convent Avenue and West 141st Street. Nearly one hundred persons were present during the whole or a part of the day. The rector, the Rev. G. Ashton Oldham, conducted the meditations, which were gathered about "The Invitation" in the Communion office. The Hindrance—Sin: I. Its Personal Aspect (*"Your Sins"*); II. Its Social Aspect (*"Love* and *Charity* with your neighbors"); III. Its Cure ("Repent . . . and intend to lead a *New Life*") the Acceptance; IV. The Condition ("Draw near with *Faith*"); V. The Means ("Take this holy *Sacrament*"); VI. The Result ("To your *Comfort*").

STATEMENT ON THE BASES OF CHRISTIAN UNITY.

SET FORTH BY THE PARTICIPANTS IN A ROUND-TABLE CONFERENCE IN JANUARY, 1910.

THE undersigned, clergymen and laymen of the Protestant Episcopal Church, having met in unofficial conference at Trinity chapel, New York, on the 27th and 28th of January, 1910, find themselves unanimously in agreement upon the following statement, which they believe to be warranted by the teaching of Holy Scripture and of the Universal Church; and they humbly recommend it to the consideration of their brethren of their own communion and of other communions as common ground upon which men of good will may discuss, without scruple of conscience, the manner in which those who are in the fellowship of Christ may become reunited in one communion and fellowship with each other.

STATEMENT:

1. The life of God, revealed as the life of the blessed Trinity in Unity, is a life of fellowship.

2. God has created man in His own image. This likeness He has perfected, by Himself taking human nature in the person of Jesus Christ. As God's life is one of fellowship, the life of man is also one of fellowship.

3. God's revelation of Himself in His life of fellowship is received and made our own through our fellowship with Him, and in Him with one another.

4. God's purpose to bring us into fellowship with Himself, and in Him with one another, is manifested in Jesus Christ His Son, "Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

5. God's purpose to bring us into fellowship with Himself, and in Him with one another, manifested in Jesus Christ His Son, is made effectual by the operation of the Holy Ghost.

6. Our fellowship with God is in Jesus Christ through the oneness in Him of all mankind. This fellowship is a mystery so far above our natural state that by our own strength we cannot attain unto it. It is God's free gift, originating in His creative will and purpose, and administered by the presence and power of the Holy Ghost.

7. God's purpose of fellowship for us as manifested in Christ, to be realized in us by the gift and presence of the Holy Ghost, becomes effectual as it finds outward and visible embodiment.

8. This outward and visible embodiment, which makes effectual God's purpose of fellowship for man as manifested in Christ, is the holy Catholic Church.

9. The holy Catholic Church, which is the embodiment of God's purpose of fellowship for man as manifested in Jesus Christ, involves the fact of continuous life divinely given and outwardly and visibly assured.

10. Fellowship with Christ in His Church comes from Christ's communication of His life to us, of which the sign and means is baptism duly administered with water in the name of the Father, and of the Son, and of the Holy Ghost.

11. The fellowship of the baptized with Christ, and with one another as sharers of the one life received from Him, calls for some corporate and articulate expression of their common faith in Christ and of their worship of Him; and this common faith of those who are baptized into the fellowship of Christ and share His life is expressed in the Apostles' and Nicene Creeds.

12. For those who are in the fellowship of Christ the characteristic corporate act of worship is the Holy Communion as instituted by Christ Himself, for the continual remembrance of the sacrifice of His death, and for the communion of His Body and His Blood to those who are in fellowship with Him, for the strengthening and refreshing of their souls.

13. This corporate act of worship, as instituted by Jesus Christ, calls for some minister, who bears Christ's commission, to preside in the assembly of those who are in fellowship with Christ.

14. Jesus Christ, remaining a priest forever, ascended into heaven but present by His Spirit in His Church on earth, now acts in the Sacrament of the Lord's Supper through those who bear His commission.

15. This continuing priesthood of the Lord Jesus Christ abides in the whole fellowship. The outward and visible organ of this priesthood is the continuous Ministry.

16. As the Church is the outward and visible Body of Christ empowered by His Spirit, the Ministry, through which Christ acts in His Body, derives its powers continually from Him and receives its authority from Him by the outward sign and means of ordination.

17. The form of ordination should express, by its essential uniformity, the oneness of the Body of Christ, which is the blessed company of all faithful people. Ordination has been effected from sub-apostolic times by the laying-on of the hands of the historic episcopate and prayer; and this method of ordination, if restored to the whole fellowship, would be an effective bond of its unity in Christ.

Charles Sears Baldwin,	William T. Manning,
Loring W. Batten,	Alfred G. Mortimer,
Charles S. Burch,	Henry S. Nash,
Robert H. Gardiner,	Philip M. Rhinelander,
William M. Grosvenor,	Leonard Kip Stobbs,
James O. S. Huntington,	Floyd W. Tomkins,
Charles W. Larned,	John W. Wood,
Alfred T. Mahan,	George Zabriskie.

Mr. William Jay Schiffelin withholds his signature upon the ground that, on reconsideration of the Statement since its adoption by the Conference, its seems to him to contain too much of theological definition to serve as a useful basis for discussion of Christian unity.

ANNUNCIATION—GOOD FRIDAY.

There is often much suggestiveness in the coincidence of holydays, for the "transference" of which our Church has given no authority. Certainly the simultaneous observance this year of Good Friday and Annunciation B. V. M. will be peculiarly affecting.

THE FIRST ANGELUS.

When to the lily Maid of David's line,
"Hail Mary!" Gabriel said: "Thy womb shall bear
The Holy Thing," before she could resign
Her will and "Be it unto me!" declare,
She had foreseen the mysteries of pain
And known the cruel sword would pierce her heart,
As when she'd feel her Son had lived in vain
And in Good Friday's darkness stand apart.

THE FIRST GOOD FRIDAY.

Beneath the cross the Holy Mother bends;
No longer may she watch the awful sight,
But even so the poignant memory lends
The bitterest pain of all. What light
Upon that life of sacrifice and shame?
Did God for naught his angel Gabriel send?
Lo! "It is finished!"—And the words proclaim
The Angelus, His Kingdom without end!

—Erving Winslow.

ARRANGING FOR CHRISTIAN SOCIAL UNION MEETINGS

Diocesan Social Service Commissions will Also Participate

SERVICE MEMORIAL TO REV. ROBERT E. WRIGHT

Anniversary of Rev. John A. Goodfellow

OTHER HAPPENINGS AMONG PHILADELPHIA CHURCHES

PHILADELPHIA, PA., March 14, 1910.

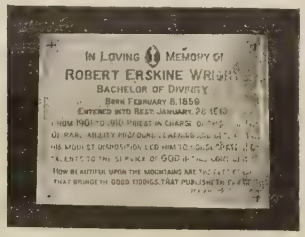
THE committee of arrangements for the annual meeting of The Christian Social Union, of which the chairman is the Rev. Louis C. Washburn, D.D., rector of old Christ Church, Philadelphia, has made good progress in its plans. The date is Wednesday, April 13th, the place Trinity Church, Trenton, N. J. At the opening service the Bishop of New Jersey will celebrate the Holy Communion, and Bishop Gailor of Tennessee will be the preacher. Following the service, in the parish house, the Hon. Clinton Rogers Woodruff will read the president's address, and reports will be made and other necessary business transacted. The afternoon will be given up to a conference of the Diocesan Social Service Commissions and Committees, on opportunities for social service, especially looking to action by the Church as a whole, through diocesan and the General Conventions. Dean Hodges and the Bishop of Harrisburg are expected to be among the speakers. A general service is to be held in the evening, in the church, for which plans are not yet fully completed.

IN MEMORY OF REV. ROBERT E. WRIGHT.

Memorial services for the Rev. Robert Erskine Wright, late priest in charge of All Saints' Church, Fallsington, were held on Thursday, March 10th. The Rev. Elliot White celebrated the Holy Communion at an early hour. At 4 o'clock in the afternoon a brass tablet was dedicated in the presence of relatives, with almost all the congregation and many of the village people. Present and assisting in the service were two of Mr. Wright's seminary classmates: the Rev. Alban Richey, D.D., of Trinity parish, New York City, and the Rev. Elliot White, rector of Grace Church, Newark, N. J.; the former reading the lesson; the latter saying the prayer of dedication and making a memorial address. The Rev. Dr. Richard H. Osborne of Morrisville, spoke of his departed friend, commending him for his zeal and fidelity and recited an original poem *in memoriam*. The Rev. John Keller, representing the Alumni of the General Theological Seminary, read a shortened form of Evening Prayer.



THE LATE REV. ROBERT E. WRIGHT.



ANNIVERSARY OF REV. J. A. GOODFELLOW.

The Rev. John A. Goodfellow preached his thirty-eighth anniversary sermon on the Fourth Sunday in Lent as rector of the Church of the Good Shepherd, Kensington. He began his work in Kensington in a hall with 23 members and $300. The entire property of the parish, which is now valued at $65,000, has been acquired during his incumbency. He has had 2,073 baptisms, 1,013 confirmations, 741 marriages, and 1,509 burials. The receipts for the year amounted to $8,353, of which $3,824 was raised for a new parish house to take the place of the present frame one.

NEW CHURCH PROPOSED FOR HOLY COMFORTER.

The Church of the Holy Comforter, Forty-eighth and Haverford Streets, has accepted plans for a new church building, prepared by Mr. Clarence W. Brazer of New York. This parish, situated in a growing part of West Philadelphia, has a congregation not wealthy but very much in earnest, united, and increasing. The plans which have been adopted are for a worthy and adequate parochial plant, including rectory and parish house, but it is expected that only a small part can be carried out at a time. "What we intend to do," says an editorial in the parish paper, "is to build as much as we can and then stop." The rector is the Rev. Edward James McHenry.

QUIET DAY AT NORRISTOWN.

The Rev. James B. Halsey, rector of St. Timothy's Church, Roxborough, held a parochial Quiet Day in St. John's Church, Norristown, on Thursday, March 10th. Since the departure of the Rev. Charles Fiske to assume the rectorship of the Church of St. Michael and All Angels, Baltimore, St. John's has been in charge of the curate of the parish, the Rev. George J. Walenta.

CANON NINETEEN ADDRESS AT ST. ANDREW'S.

A "Canon 19" service was held on the evening of the Fourth Sunday in Lent, at St. Andrew's Church, Eighth and Spruce Streets, when Mr. H. Wellington Wood, a prominent Presbyterian layman, the author of *Winning Men One by One*, addressed the congregation on the subject, "A Great Business." The address was given in a series held under the auspices of the Brotherhood of St. Andrew.

MISSION ADDRESSES AT ST. MICHAEL'S CHAPEL.

The Very Rev. F. L. Vernon, Dean of St. Luke's Cathedral, Portland, Maine, preached three mission sermons on the evenings of March 8th, 9th, and 10th, in St. Michael's chapel of St. Mark's parish. Dean Vernon held a mission in St. Michael's two years ago.

"A PECULIAR PEOPLE."

BY MARIE J. BOIS.

WHEREFORE come out from among them and be ye separate, saith the Lord." To every one of us calling ourselves Christians has come the clear, definite call to be "separate," that we might in truth be the followers of Him who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works. How, then, have we obeyed the call? In this age of striving and longing for a universal brotherhood with its general, mutual granting of concessions, does it follow that each child of God is thereby relieved of his obligation to be one of a peculiar people, one who has sworn to fight against the world, the flesh, and the devil? Above all things almost, are the word and the thing called peculiarity dreaded by most of us. We would rather be accused of everything else than to be stamped as "peculiar," and yet He who said, "He that taketh not his cross and followeth after Me is not worthy of Me" surely was "peculiar," from the world's point of view.

What true disciple never felt that strange sense of separateness, yes, of loneliness, which steals over the heart at certain times! Former pleasures have lost their attractions; former friendships dear to his heart seem to grow colder as the change in his life, as his "discipleship," grows more marked. How gladly would he retain them if he could without being disloyal to his Master. But, "Ye cannot serve God and mammon."

Surely, dear reader, you know these moments and you have learned that, to be acceptable, the sacrifice must be complete, that nothing must be kept back, and that you must be willing to walk in the lonely path of separation if you would be one of God's "peculiar people."

Is there, then, no compensation? Comfort ye, comfort ye my people, saith your God. Would not the minister of the Gospel say, he who of all men must feel that sense of separateness to the service of God, that the gain is far greater than the loss; that the sense of nearness to God more than compensates for the chasm left between Him and the world? And His brave and faithful messengers to the heathen, they who in every truth are strangers among strangers, separate, lonely among their fellow-men, would they not tell us of intense struggles with a sense of loneliness almost overpowering at first, but conquered by His indwelling Presence, the Presence which makes of them "a peculiar people, zealous of all good works"?

And thus we might go on, searching every record, inquiring of all who in the past have heard the call and gladly have left all to follow Him, or of those who even now are treading in His footsteps in whatever part of His vineyard He has called them to work in.

What, then, of ourselves? Are we of them, or is our peculiarity so little marked that it would be hard to tell whether we are of the world or not of it? Woe to us if we are lukewarm, for then we are indeed objects of contempt before God and His angels. Let us take warning, let us ponder over the fearful doom of such: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm and neither cold nor hot, I will spue thee out of My mouth."

CHICAGO CHURCHMEN ASKED TO CO-OPERATE IN LAYMEN'S MISSIONARY MOVEMENT

Pastoral to the Clergy is Issued by Bishop Anderson

$27,500 ASKED FOR DIOCESAN MISSIONS

Death of A Nonagenarian Churchman

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, March 15, 1910

BISHOP ANDERSON has sent a notice to the clergy of the diocese calling their attention to the coming convention of the Laymen's Missionary Movement, beginning April 29th. He says in part:

"I earnestly invite your coöperation with this Movement and its meetings. I invite it both for the influence that we can give to the Movement that seeks to Christianize non-Christian people, and also for the impetus which we may get from it for bearing our own responsibility in extending the Church and propagating the Gospel. The Laymen's Missionary Movement, as I understand it, is the outcome of a deep conviction on the part of laymen that 'all who profess and call themselves Christians' should shoulder the responsibilities of discipleship and support those missionary agencies that have a claim upon their allegiance. It creates no new missionary society. It has no common treasury. It has no funds of its own. It seeks no control over missionary administration in any part of the world. It does aim, however, to combine the spiritual convictions of all who can say or sing 'Christ for the world,' and by such unity of conviction on the part of all, to strengthen the convictions of each and every Christian man. Let us use this fresh conviction and be used by it." Bishop Anderson closes his letter by urging three things: first, that the clergy attend, so far as possible, the meetings of the convention; second, that they will coöperate with the Executive committee in securing the attendance of influential lay representatives from every congregation; third, that they pray to the Head of the Church, the Shepherd and Bishop of souls, to overrule anything in this undertaking that is contrary to His will and to use us for the accomplishment of His own eternal purpose.

$27,500 ASKED FOR DIOCESAN MISSIONS.

At the last meeting of the diocesan Board of Missions it was decided to raise $27,500 for diocesan missions the coming year, or $2,500 more than this year. The continued growth in the diocese makes it most apparent that there must be an equal growth in the work of missions, and 10 per cent increase over last year's donations does not seem too much to expect from the parishes and missions of the diocese. A strong committee of clergy and laity has been appointed to take the matter in charge, consisting of the Rev. G. C. Stewart, the Rev. S. B. Blunt, and Messrs. D. B. Lyman, E. P. Bailey, W. H. Chadwick, C. E. Field, J. W. Harrison, and Frederick T. West.

DEATH OF A NONAGENARIAN.

A prominent figure in the financial world and a man of the greatest integrity and personal piety passed out of this life on March 10th. Mr. W. A. Mitchell, for years a faithful attendant of Trinity Church, was laid to rest on Saturday, March 12th, in the Mitchell mausoleum at Graceland cemetery. Mr. Mitchell, although over ninety years of age, attended the Lenten services daily last Lent and allowed no day to pass without family devotions, a reading of the scriptures, and a given time of prayer to God. He was respected for his honesty and integrity, and was a power in banking circles, where he stood stalwartly for honest dealing and justice to every interest. Bishop Anderson officiated at the service, which was held at the late residence of Mr. Mitchell, assisted by the Rev. Dr. Page, rector of St. Paul's Church, Kenwood. Trinity choir furnished the music.

WOMAN'S AUXILIARY.

On Thursday at the meeting of the Woman's Auxiliary, Mrs. Greeley reported that the "Bungalow" given by the Chicago Branch to the St. Luke's Tuberculosis Home at Phoenix, Ariz., was completed, and ready for occupancy. The topic of the day being "The Babies' Branch," Mrs. Tilton then assumed charge of the programme and gave a report of the year's work of the Babies' Branch, stating that there were twenty-eight branches now in the diocese, five of them being newly organized. Costumed dolls were shown which are used as object lessons, to teach the little children about missions; the costumes ranging from a fur-clad Alaskan to a gorgeous but feeble Filipino maiden.

The Rev. T. B. Foster, rector of Emmanuel Church, La Grange, gave the address of the day, dwelling upon the importance of early impressions in the spiritual growth of a child. A brief report of the Providence work was given; 84 days of care have been given to twelve children during the month of February, and forty-four days of work supplied to needy women.

The Lenten Study Class of the Woman's Auxiliary, meeting in the Church Club rooms, has had a very good attendance at its past four meetings. "Social Service" is the subject of the addresses for this year. On February 12th Mrs. Joseph T. Bowen, president of the Juvenile Protective Association, made an address on "Child Protection"; February 19th Mrs. Frank Hoag read an interesting paper on the Great Missionary Movement of the Eighteenth Century which resulted in great moral and social uplift. Mrs. Street contributed a most inspiring paper on "Religious Orders for Women" on February 26th. At the fourth meeting Mrs. John Henry Hopkins gave an address on her share in the missionary work of the Fifth Department.

LEGACIES FOR THE CHURCH.

The will of Miss Lamoine Francis of Morrison, Ill., bequeaths the sum of $16,000 in Standard Oil stock to St. Ann's Church of that city. The amount is to be left in trust and the income applied to the parish expenses.

St. Barnabas' Church (the Rev. E. J. Randall, rector), has recently received a legacy amounting to something more than $350 from the estate of the late Mrs. Mary R. Gordon. This sum is to be applied on the building fund.

The Rev. Mr. Randall, who has been in the hospital for the past few weeks, is improving rapidly. He expects to return to his home the last of the week, but not to take up his duties before Easter.

BUILDINGS FOR THE HOMES FARM.

The board of trustees of the Chicago Homes for Boys is planning to erect several new buildings on the Homes' farm in Michigan. Plans have been drawn up for the complete scheme of the buildings, and arrangements have been made for putting up such buildings as will be needed this year. Two large dormitories accommodating from 50 to 60 boys will be erected as soon as the weather conditions permit. A kitchen and quarters for the help are needed at once and will also be built this year. The farm buildings, storehouses, and barns will not be built at once, as they are not in such pressing demand. Other buildings, such as boat-houses and bath-houses, will be added later. It is greatly hoped that a chapel for the court will be donated by some kind benefactor.

QUIET DAY FOR THE CLERGY.

The Rev. Francis J. Hall, D.D., professor of theology at the Western Theological Seminary, will conduct a Quiet Day for the Cathedral clergy at the Cathedral on Monday of Holy Week, beginning with a celebration of the Holy Communion at 7 o'clock, Bishop Anderson being celebrant, and ending with the Eucharist on Tuesday. The meditations will be at 9:30 and 11:30 A. M. and at 2:30, 4:30, and 8 P. M. The clergy of the diocese are invited to any or all of the meditations, although the Quiet Day was planned primarily for the Cathedral and City Mission staff of clergy and assistants.

CITY NOTES.

The Rev. B. F. Fleetwood, D.D., Dean of the Northern Deanery and rector of Waterman Hall, celebrated the forty-first anniversary of his ordination to the priesthood, and his birthday as well, on February 20th. It is seldom that it can be said of one, as it can of Dr. Fleetwood, that with so many years behind him as a priest of the Church, he is to-day doing what is perhaps the best work of a long and fruitful ministry.

A letter recently received from the Rev. LeB. T. Phillips, formerly rector of Trinity Church, gives some interesting facts of his life and work at Oxford, where he and his family have rented a house and where he is studying. They are greatly enjoying their experiences in this famous university city. The Rev. Mr. Phillips is regularly attending several courses of lectures and is studying from eight to twelve hours a day beside.

On Tuesday evening, April 5th, an entertainment will be given at the West End Woman's Club, for the benefit of the vestment fund of the Cathedral choir. An extensive programme of music, recitations, and fancy dancing will be followed by a short comedy entitled "Mrs. Busby's Pink Tea." There are thirty patronesses, including Mrs. Anderson and prominent west side club and society women.

A strong letter has been sent out to all the parishes of the diocese by Mr. John A. Bunnell, president of the Church Club of the diocese, explaining in detail the purpose, organization, and work of the club. The letter gives very interesting facts about what has been done in the past, and explains the plans for the future, inviting all Churchmen to assist in carrying them out by working in and with the club. The invitation is made especially strong by showing the reasonableness and simplicity of the organization.

The speakers last week at the noonday Lenten services at the Chicago Opera House and their subjects were: The Rev. F. D. Devall, "The Weight of Experience" and "The Test of Religion"; the Rev. R. H. F. Gairdner, "The Game of Life" and "What it is to be a Christian"; the Rev. A. G. Richards, "Patience" and "Temperance."

There will be a special service for women in preparation for Easter Communion at Grace Church (the Rev. Dr. W. O. Waters, rector). On Palm Sunday at 3:30 P. M., the Rev. Dr. De Witt, Dean of the Western Theological Seminary, will conduct the service, and all Churchwomen in all the diocese are invited to be present.

RENMUS.

THE CHURCH OF SWEDEN AND THE ANGLICAN COMMUNION.

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,
Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference.

XII.—THE DOCTRINAL POSITION OF THE SWEDISH CHURCH.
PART I.

THE Churches of Denmark, Norway, and Sweden are called Lutheran Churches. They are constantly grouped together by our newspaper correspondents as "the Scandinavian Churches," and either favorably or unfavorably alluded to in a general way as if standing for practically the same standards, and these standards are believed to be sufficiently clearly stated when they are described as "those of the German Reformation," or "the heretical opinions of Luther." The writer has before him an article in the *Church Times* of December 3, 1909, by the Rev. J. Embry of Gloucester, which is a condensed embodiment of perhaps all the sweeping denunciation of Lutheranism and the Swedish Church which he has seen in detail anywhere else. To examine these statements may therefore result in a clearer idea than our clergy commonly have of the actual teaching of the particular Lutherans in whom we are now most interested. For, it should be remembered that there are many variations of Lutheranism, and there are different versions of the Augsburg Confession. There are warring Lutheran synods, and Luther himself was not consistent with himself, nor did he write the principal theological document of Lutheranism. It is no more possible to define Lutheranism and its doctrines succinctly and accurately than it is to define Protestantism and its doctrines. And should we find a Lutheran opinion which impresses us as being heretical, we should be very careful with charging such an opinion to any branch of Lutherans with whom, or of whom, we are treating, as we may do them grievous injustice.

Mr. Embry has made these specific charges in Section III. of his paper and we may well begin with them. The letters used to discriminate are ours. He says:

"The acceptance of the Augsburg confession means the acceptance of opposite views on fundamental doctrines which are at variance with the teaching of the universal Church. The opinions on (*a*) original sin, (*b*) faith, (*c*) justification, (*d*) the sacraments, (*e*) and the Church are all heretical. (*f*) Their appeal is to Holy Scripture alone, and that only as interpreted by themselves. There is no need to dilate on the Augsburg Confession, nor the way in which all our formularies steer clear of it. It will be sufficient for us to remember that *the Swedish body is in formal heresy.*" (Italics ours.)

Now we submit that it is only fair after such a statement to let the Augsburg Confession speak on its own behalf and lay its statements side by side with the corresponding or most closely related statements of the Thirty-nine Articles. This has already been done by Dr. Olaf Toffteen, but no sufficient number of copies of his work has been circulated. Let us begin with original sin, because it is the first count in Mr. Embry's indictment.

THE THIRTY-NINE ARTICLES.
Article IX.

Original sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk); but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *φρόνημα σαρκός* (which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh), is not subject to the law of God. And although there is no condemnation for them that believe and are baptized; yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin.

THE AUGSBURG CONFESSION.
Article II.

It is further taught, that after Adam's fall, all men who are naturally conceived and born, *are born in sin*, that is; without the fear of God, without trust in God, and with an evil desire; and that this same *sickness* or inherited *defect* is really sin, which also condemns and brings all those to eternal death, who are not born anew of water and the Holy Ghost.

Here are condemned Pelagians and others who deny that original sin is any sin, and who, in order that they may diminish the honor which belong to Christ for His merits and benefits, assert as if wise, that man can be justified before God for his own natural understanding and his own powers.

There appears no necessary difference between these articles, unless one is desirous of inventing one. Something of what is said by our Article IX., and not said by Article II. of Augsburg was elsewhere said by Luther and is quoted by Melancthon in his Apology, to the effect that the taint of original sin remains after baptism, though *"it is no longer imputed."* In justification of this article Melancthon quotes, beside the Scriptures, Augustine, Thomas Aquinas, Peter Lombard, and Hugo, and expressly asserts that he had brought in nothing new. It is therefore difficult to see how it can be maintained that the Swedish Church is in formal heresy on this point, the doctrine of original sin. They are agreed with us that there is original sin, that it affects every one, that concupiscence is sin, that baptism is a remedy, but that the taint remains to be afterward eradicated; that original sin deserves God's wrath and condemnation, and that the Pelagians are wrong. The Augsburg article is years older than ours and cannot therefore be charged with differing intentionally from us where it does at all differ in verbiage.

(*c*) The doctrine of faith and (*d*) the doctrine of justification. The articles are so connected that they must be treated together.

THE THIRTY-NINE ARTICLES.
Article XI.
Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome doctrine and very full of comfort, as more largely is expressed in the Homily of Justification.

Article XII.
Of Good Works.

Albeit that good works, which are the fruits of Faith and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet they are pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

Article XIII.
Of Works before Justification.

Works done before the grace of Christ, and the Inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Article XIV.
Of Work of Supererogation.

Voluntary works besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all

THE AUGSBURG CONFESSION.
Article IV.
Of the Justification of Man.

It is further taught that *man cannot be righteous before God through his own powers, merits, or works. But he becomes righteous (justified) without all deserving for Christ's sake through faith,* when he believes himself received to grace and that his sins are forgiven for the sake of Christ's merits who has satisfied and paid for our sins through His death. This faith God *reckons* for righteousness in His sight, etc., as stands written in Romans, 3d and 4th chapters.

Article VII.
Of Good Works.

It is further taught, that *this faith should bear good fruit,* and that it is our duty to practise good works which are commanded of God, and that for the sake of God's will and commandment, and not that we should confide in obtaining righteousness before God by such works.

For that the forgiveness of sins and justification are received and grasped through faith, so witness our Lord's own words (St. Luke 17): "When ye have done all this, then say, We are unprofitable servants."

The Church's ancient teachers also instruct us in the same way. For Ambrose says: "This has been determined by God that they who believe in Christ should be saved without works through faith alone, receiving the forgiveness of sins without deserving."

APOLOGY FOR THE AUGSBURG CONFESSION. ARTICLE II.
Page 62, Billing's Ed.

"That they (our scholastic adversaries) made a distinction between *meritum congrui* and *meritum condigni*, that is between a reasonable recompense and a full and entire desert, only makes them play with words, that they may not seem to be open Pelagians."

Page 64.

"Men certainly sin when they

that are commanded to you, say, We are unprofitable servants.

do beautiful and excellent deeds without the Holy Spirit."

Article III. P. 79.

"Our adversaries certainly do us injustice when they charge us that we teach nothing about good works or deeds, for we certainly not only require them but also show in what way they ought to be done."

Augsburg Confession.
Article XXVIII.

Title:

Seventh Misuse (in doctrine.)

" . . . that one can not only deserve the forgiveness of sins . . . but also deserve more, through fulfilling God's counsel and commandment and works of supererogation besides."

The Swedish as well as German Lutherans certainly suffered much from the preaching of an unfruitful orthodoxy all through the seventeenth century. Probably every Church on earth has been plagued by such teaching. It has been as soundly denounced by Swedish Bishops as by anyone else. And it is no part of the doctrine of the Augsburg Confession or of its apology. The above compared articles show agreement as perfect as possible between independent writers in different places and times. Hence there is no reasonable ground for the charge that the Swedish Church is in formal heresy on the subject of faith and good works, and justification.

(*d*) The Sacraments. This comparison is more difficult.

The Thirty-nine Articles.
Article XXV.

Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace, and God's good will toward us, by the which He doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord . . .

Church Catechism.

Ans. . . . And faith whereby they steadfastly believe the promises of God made to them in that sacrament.

Augsburg Confession.
Article XIII.

Of the Use and Benefit of the Sacraments.

Of the use and benefit of the sacraments it is taught, that the sacraments were founded not only that they might be distinguishing tokens through which the faithful could be outwardly known from other men, but that they should be tokens and witnesses of God's will toward us, and ordained to awaken and strengthen faith in them who use the sacraments. Therefore, the sacraments should so be used that there is always present the faith that believes the promises of God which are offered and set before us in the sacraments.

Apology for the Augsburg Confession. VII.

. . . Baptism, the Lord's Supper, and absolution, the sacrament of penance, are really sacments. . . .

Article XXVII.

Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New Birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God.

The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

Augsburg Confession.
Article IX.

Of Baptism.

Of Baptism it is taught, that it is necessary to salvation, and that God's grace is offered and given through baptism, and that young children should be baptized, who, dedicated to God in baptism, are received by Him to grace.

Here are condemned anabaptists who refuse infant baptism, and assert that children can be saved without baptism.

Catechism: "Generally Necessary to Salvation."

Article XXVIII.

Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Catechism.

"Verily and indeed taken and received by the faithful" (*Am. Vers. "Spiritually."*)

Article XXIX.

Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. *Augustine* saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation do eat and drink the sign or Sacrament of so great a thing.

Article XXX.

Of Both Kinds.

The Cup of the Lord is not to be denied to the lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

Article X.

Of the Lord's Supper.

Of the Lord's Supper it is taught that Christ's Body and Blood really are present and administered in the Lord's Supper to all them, who there eat and drink.

They therefore are to be disapproved and rejected who teach otherwise.

Augsburg Confession.
Third Misuse (Article XXIV.)

. . . . St. Paul severely threatens them who deal unworthily with the Lord's Supper, etc.

Augsburg Confession.
First Misuse (Article XXII.).

That they have taken away one part of the Lord's Supper.

Both parts in the Lord's Supper were given to laymen, for this thing has the Lord's commandment, etc.

The teaching of both series of articles is practically alike as far as it goes, except that our Article XXIX. is a good deal misunderstood among Lutherans. We mean no more than we substantiate from St. Augustine, who is a great favorite among Swedish authors, and *not* that there is less *offered* to the wicked than to the worthy recipient. He who has no faith cannot receive justification though it be offered, nor can he spiritually feed on the Sacrament.

The protest against Roman abuses is practically the same in the Augsburg Confession as in our Articles. Witness the following:

Article XXXI.

Of the One Oblation of Christ Finished Upon the Cross.

The Offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses in the which it was commonly said, that the priest did offer Christ for the quick and dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

Augsburg Confession.
Third Misuse. Article XXIV.

That they have changed the Lord's Supper to the Sacrifice of the Mass and other dangerous Misuses.

. . . Christ's sacrifice was one offering and complete satisfaction not alone *for* original sin, but also for all other sins, . . .

Thereto came also the opinion which has so increased secret wrongful Masses that they become countless, that Christ with His passion satisfied and paid for original sin, and then ordained the Mass in which should occur offering for daily sins . . . . whereof has come the common opinion that the Mass is an action which does away with the sins of quick and dead, *ex opere operato*. . . . These opinions . . . are against holy Scripture. . . .

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

LARGE FUND FOR MUNICIPAL RESEARCH IN HOBOKEN.

MRS. ROBERT L. STEVENS, a sister-in-law of Col. E. A. Stevens, has established a memorial fund of $100,000, to be known as the Robert Livingston Stevens Fund for Municipal Research in Hoboken. The New York Bureau of Municipal Research has been asked to administer the fund. Mrs. Stevens' idea is to interest Hoboken's health and school officials and parents in the work of medical examination and inspection of school children according to standards already worked out by New York City; to secure a slightly better budget for the next fiscal year, beginning May 1st; to prepare for the baby-saving campaign next summer by making ready for proper milk inspection and for the home instruction of mothers; and to use publicity methods with regard to each step similar to those heretofore employed by the New York bureau through published reports. In making the announcement of the gift, Mrs. Stevens says:

"If the Robert Livingston Stevens Fund takes this first step in abolishing the North River in programmes for health and for industrial and civic welfare perhaps standards of efficient citizenship will come to circulate quite as freely between parts of the metropolitan district of New York and New Jersey as do germs of disease and examples of crime."

Surely a most praiseworthy ambition worthy of the emulation of other public-spirited men and women desirous of establishing useful memorials.

"THE MINNESOTA LEGISLATURE OF 1909"

Is the title of an effective pamphlet prepared by Lynn Haines, giving a graphic account of the history of the last session of that body with an interesting view of men and measures. Mr. Haines, who is actively identified with forward municipal movements in Minneapolis and Minnesota, speaks with a comprehensive knowledge of the subject which he treats. The pamphlet contains the records of every big contest between the corporations and the people, showing how the former pooled their interests and were in control of the senate and house organizations. It also successfully classifies the members of both house and senate, discussing them individually and showing what they stood for and why. It is generally believed that it has stirred Minnesota politics as nothing else has for years. Its careful language and evident sincerity appeal to the average citizen. Stiles P. Jones, secretary of the Voters' League of Minneapolis, is one of those contributing some introductory words.

THE ENGLISH GOVERNMENT FIXING WAGES.

ENGLAND is trying a most important experiment through its trade boards act of 1909, designed to establish minimum wage rates for piece and wage workers. These trade boards are to consist of employes and employers in equal numbers, women being eligible to membership, as well as home workers. They are empowered to establish a minimum time or piece rate. The fine for failure to comply with a minimum wage order is £20 on summary conviction, and £5 for each day on which the offence is continued after conviction, this being additional to the sum due the underpaid employes, which also must be paid. Employes suffering from an infirmity which renders their work worth less than the prescribed minimum may receive exemption permits freeing the employer from the punishment if he pays them less.

It will only be by the strong arm of the state that the wage problem, or at least the minimum wage problem, will be solved, and England's experiment is a praiseworthy attempt which we in America may well follow.

JUVENILE DELINQUENCY

is the subject to which the second annual conference of the Society for the Promotion of Social Service in the Y. M. C. A. gave its attention. On the descriptive side the meeting considered the essential features of a juvenile court, a practical probation system, and volunteer coöperation, the "big brother" movement, places of detention for children awaiting trial, juvenile protective leagues, immigration, and delinquency.

Among the preventive measures discussed and recommended were playgrounds, boys' clubs, the school, and the Young Men's Christian Association.

This movement in the association is of the most helpful kind and represents the advanced thought of its more progressive leaders. The present volume (which is published at 50 cents by the Y. M. C. A. Press, 124 E. Twenty-eighth Street, New York), will be of value to those concerned about the welfare of their homes and the community, and especially to clergymen.

IN DISCUSSING the progressive and most suggestive work being done in Grand Rapids, Mich., under the direction of the Municipal Affairs committee of the Board of Trade, Mr. John Ihlder, the efficient secretary of that committee, said at the Cincinnati meeting of the National Municipal League:

"But again I wish to point out to you that what we are aiming at is not a series of public improvements. These are only incidental. What we desire is the creation of a new sense of citizenship, a new and vital interest in the city as our common heritage. If we can secure that, the improvements will follow inevitably. And in order that we may secure that, we are going about our improvements slowly, giving the people time to think and understand. We have our plan which will enable us to do our work wisely; more wisely, we believe, than if we had carried on a whirlwind campaign for a big bond issue which would have made possible all the work at once, for such a campaign, we fear, would be followed by reaction. The great object having been attained, there would have followed lethargy and indifference. What we hope for is steady improvement as a result of steady interest; improvement not only in the physical appearance of the city, but in its government and in the lives of its people."

"CONCENTRATED WEALTH" is the title of the last issue (No. 6) of "Studies in American Social Conditions," edited by Richard Henry Edwards (Madison, Wis.). There are a suggestive discussion of 14 pages and a careful bibliography covering 17 pages. The idea dominating the pamphlet is that "the concentration of wealth has become the mightiest undercurrent of our national life." The subjects of the last four studies in this series are to be changed to "Business Morals," "Country Life," "American Women," and "The Church." This change is made because better lists of references can be arranged upon these subjects, fuller lists, and more carefully prepared, than upon the subjects previously announced.

WAUSAU'S (Wis.) school authorities have prepared the following civic creed to be learned by all the school children of that town:

"God hath made of one blood all nations of men, and we are His children, brothers and sisters all. We are citizens of these United States, and we believe that our flag stands for self-sacrifice for the good of all the people. We want, therefore, to be true citizens of our great city and we will show our love for her by our works.

"Wausau does not ask us to die for her welfare; she asks us to live for her, and so to live and so to act that her government may be pure, her officers honest, and that every corner of her territory shall be a fit place to grow the best men and women to rule over her."

THE NINTH International Congress of Improved Housing will be held in Vienna during the last week in May. Among the subjects to be treated are "Municipal Housing," "How Electricity Makes for Improved Housing," "Edison Cast Monolithic Houses for Flower Towns," "How Improved Dwellings may be Financed," "Recommendations for Lessening the Cost of Improved Dwellings, as to Plan, Construction, and Building Material."

Robert W. DeForest, former tenement house commissioner of New York; Lawrence Veiller, director of the New York Tenement House Committee; John Nolan; John Lloyd Thomas, manager of the Mills Hotel; and Paul U. Kellogg are among those who will contribute papers to the American section of the programme.

"ALL QUESTIONS of social and moral reform find lodgment first with enlightened souls who stamp them with their approval. In God's own time they will be organized into law and thus woven into the fabric of our institutions."—*Abraham Lincoln.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

A CRY FOR HOME MISSIONS.

To the Editor of The Living Church:

I DO not fear the accusation that I "do not believe in missions," for I believe the Church's mission to be one, and commensurate with mankind; but I do comprehend and sympathize with many who, seeing the crying need for the Church in rural communities, say they "do not believe in foreign missions"; when in reality they mean they "do believe in *home* missions."

What they, and I, do not believe in, is the extravagance of city churches in wasting money which should be spent in mission work, and at the same time asking *us* to *do* the work..

We who are poor, among the poor, know all about the "widow's mite," we know the power of example and the blessedness of giving and all that; but we do not see the wisdom of taking money away from what we know to be deserving work in order to help lift the burden of mission support from those who spend enormous sums unprofitably.

Your New York letter on March 5th reports that the new chapel of the Intercession will cost five or six hundred thousand, St. Philip's $150,000, and the new St. Thomas' a million!

I am reminded of banquets at "$200 a plate," and the arguments used to justify them.

I challenge any Churchman who has spent a week in real mission work to justify these prices, and I court the opinion of any financier on this expenditure as a business proposition except under the head of "advertising and publicity" or "impressiveness." If St. Thomas' Church, costing $1,000,000 and seating 1,852 persons, has *every* seat filled twice each Sunday in the year, the interest on the fabric alone at 6 per cent will be 31 cents per seat. On the same basis my little congregation of 54 (*average attendance*) at Garnettsville, Meade County, Ky., should have a church building costing $29,000! But let me observe that one sixtieth of that amount would pay for a *church and lot* complete and adequate.

Instead of a million-dollar church for the people of St. Thomas' congregation an equally useful church could be built for $100,000, ten others at $25,000 each, fifty others at $10,000 each, and fifty rectories at $3,000 each.

I boldly ask, which would be most for God's glory? Which accomplish the most? Which pay best? Which be the best advertisement? Which the most "impressive"? And I plead for an answer. This question cannot be pooh-poohed or passed aside with a smile. It is religion; it is business; and it is vital.

S. John's, Louisville. March 8, 1910. Arthur Gorter.

THE CREATION OF NEW MISSIONARY DISTRICTS.

To the Editor of The Living Church:

I SEE that the diocese of California has passed a resolution ceding to the General Convention fourteen counties of that diocese to be erected into a missionary district. If this cession is accepted by the General Convention, a new district will be formed in California.

Less than three years ago, Oregon made a similar move, and it went through, and a new Bishop was sent to Eastern Oregon. It was our hope and confident expectation that this would result in obtaining for Eastern Oregon quite a number of clergy to fill old places and to open up new work. What was needed was funds to pay salaries for missionaries to fill the vacant places. The need of another Bishop was not urgent, it seemed to me, but funds to pay stipends and men to work were most urgently needed.

In October, 1907, when Eastern Oregon was created as a missionary district, we had four clergymen in all Eastern Oregon: one at Baker City, one at La Grande, one at Pendleton, and one at The Dalles. In all this vast district of more than sixty thousand square miles of territory, with about one hundred and fifty thousand people, we had only four clergymen! The need for doing something was clear and the General Convention acted, and sent us a Bishop.

That is about all that was obtained. This occurred two years and a half ago, and our Bishop has been here more than two years. To-day, what is the condition of things? We have exactly the same number of clergy in the district that we had when he came, and all of these clergymen are at the same places that had clergy when he came. The Rev. Dr. Collins, who was at The Dalles, was succeeded by a new man at that place. The other clergymen are the same men that were here while this district was a part of the diocese of Oregon. We now have the same number of empty churches that we had before our Bishop came. I believe that one rectory has been built since he came, but it is not occupied by a clergyman. No new church has been built, and all the new growing places are unoccupied, just as they were before he came.

We expected much as the result of the creation of a new district, but thus far our expectations have not been realized, and I hear of nothing that is promised. The Bishop has gone around over the district and has listed some of the shepherdless sheep, but nothing substantial has thus far been accomplished. About a year ago I spoke to the Bishop in regard to two missions about sixteen miles from here that have two churches and a rectory (at Cove and Union), and have an income from an endowment of about $400 a year, and he told me that he was waiting for the right time and the right man. He seems to be waiting still. New places like Klammath Falls, Bend, and the Harney valley country are growing, and other points that are new and growing should have missionaries, but nothing is being done to obtain men so far as I can learn. At any rate, the men are not here. A year ago last fall, the Bishop, in his report to the board, said that he needed nine new men, and that three of them would be here soon. I believe that not one of them has arrived.

The men who are here, do their work without any special need of a Bishop to superintend their work. If the $3,300 paid the Bishop were used to get missionaries for Eastern Oregon, better results would be obtained. A Bishop could be easily obtained to administer confirmation. If about nine new men could be obtained, then there would be some need of a Bishop to oversee the work. As things are, the creation of the district of Eastern Oregon approaches very near to a fiasco. Oregon is not to be criticised for the condition of things. We have a vast and growing country, and Church people are coming into the district, but they are shepherdless and will be lost to the Church. We had some responsibility for the setting off of Eastern Oregon, but our responsibility ended there. The General Convention selected the Bishop, a slum worker in New York, and sent him to us. We had nothing to say in the selection.

If California gets a new district, I hope that it will result in some substantial benefit to the Church. In times past, Eastern Oregon has had as many as eight clergymen, I believe, while we have only one-half that number now. I do not know what is to be the future of this district. A vast development is taking place in parts of this district, but our people are shepherdless excepting in four parishes along the Oregon Railroad and Navigation Company's road, and all of these parishes are near the northern and eastern boundaries of the district. One can travel hundreds of miles in this district south of these parishes and not find a clergyman.

I write this, hoping that the Board of Missions may see it and investigate conditions here, and, if possible, bring about a better condition of things. W. M. Ramsay.

La Grande, Oregon, March 2d.

LAY READERS' VESTMENTS.

To the Editor of The Living Church:

IN reply to the letter in the current issue of The Living Church in regard to the lay readers' "vestment" illustrated in the February *St. Andrew's Cross*, which caused the writer so much perplexity, I would refer him to page 141 of the Rev. Percy Dearmer's *Parson's Handbook*, where, in a list of the ornaments that should be worn in choir by the different ranks of clergy and others over their cassocks, he says: "*Readers.* Surplice, with any reader's collar, or ribbon and medal, that may be appointed by the diocese." The ornament that was illustrated as being worn in New Zealand is such a reader's collar, and serves to distinguish the wearer from the surpliced choristers on the one hand, and on the other from the clergy, who, if they follow, as they should, the usage that has prevailed in the English Church for over four hundred years, would wear over their surplices the hood of their degree and the stuff tippet. That such an ornament as a reader's collar would be desirable in our dioceses there is no doubt, but whether it would be expedient is another question in these days of chaos in regard to ceremonial, when some go to Rome for precedent, others to Salisbury, and still others to their own sweet imaginations, and all seem to forget that there exists a well defined, dignified, beautiful, and highly symbolic English use in such matters, that has come down from before the Reformation and which we in America have inherited, together with our liturgy, from the Church of England. Yours truly,

Harvard College, March 9, 1910. W. G. Cameron.

To the Editor of The Living Church:

IN reply to Mr. J. R. Sharp's letter in this week's issue of The Living Church, I would say that the vestment of the Dunedin lay reader is known as a tibbet.

It is a well known custom for the clergy of the Church of England to wear the hood of their degree in church. If they are only literates the fifty-eighth canon of 1603 gives them permission to wear, instead of the hood, a tippet of black, so it be not of silk.

The custom of wearing tippets has been adopted also by lay

readers who have no degree, and is done quite generally in the English Church.

I only saw a tippet worn once, and if I remember rightly, it was made of black serge and lined with red cloth.

As far as I know, lay readers in this country do not wear tippets, which is probably due to the fact that but few of the clergy here wear hoods. Yours truly,

Detroit, Mich., March 5th. P. H. STREETER.

THE VALIDITY OF LAY BAPTISM.

To the Editor of The Living Church:

IN your issue of March 5th in your answer No. 2 to correspondent H. G. W. you say "a lay reader would be justified in baptizing a person who would otherwise die unbaptized, etc." I wish to protest, as this is contrary to the teaching of our branch of the Catholic Church. Article XXIII., declares: "It is not lawful for any man to take upon him the office of ministering the sacraments before he be lawfully called and sent to execute the same." In the office for the Ordering of Deacons it is specified that it appertaineth to the office of a deacon in the absence of the priest to baptize infants; no authority is given him to baptize adults. In the office for the Administration of Private Baptism of Children, in cases of extreme necessity, the Church directs that the minister of the parish or in his absence any other lawful minister that can be procured shall administer the sacrament of Baptism. The Church gives no authority for lay baptism, and when a child so baptized in private is to be publicly received into the congregation of Christ's flock, the priest is directed to declare to the congregation that he himself administered the sacrament or had made diligent inquiry that the sacrament was lawfully administered. In the Nicene Creed we profess belief in "One Baptism for the Remission of Sins." the authority to remit sins is not conferred upon deacons and laymen.

I therefore wish most respectfully to protest against your advice, as wholly inconsistent with the doctrine of the Church.

Very truly yours, SAMUEL F. JARVIS.

Brooklyn, Conn., March 8, 1910.

AN OLD STORY REVISED.

To the Editor of The Living Church:

SINCE I wrote my article in connection with the episode of "The Little Church Around the Corner," I have been approached by an intimate friend of the Sabine family, giving particulars which assert that "current history" may sometimes be at fault, even when the public at large accepted it as being true. The correct version of the Rev. Mr. Sabine's refusal to carry out the wishes of the friends of the dead actor, is substantially as follows:

Mr. Sabine did not refuse to read the Burial office for any particular reason, but declined to deliver a "funeral oration" as desired. And this, on two grounds. First, because it is not the custom of the Church to have an address made at the time of a funeral: and second, because the priest in question had never known the dead man, was not acquainted with his character and, therefore, could not speak understandingly about him. The whole nature of the occurrence is completely changed by this new light shed upon it.

If these newly ascertained facts will spread the truth concerning the transaction, and will in any way remove the aspersions cast upon Mr. Sabine for so many years, I shall not be sorry for having written the aforesaid article. I am only too glad to be the instrument of substituting right for wrong.

Sincerely yours, S. P. SIMPSON.

"PARSON" WEEMS.

To the Editor of The Living Church:

I HAVE to-day had my attention called to the following statement in the Rev. C. H. B. Turner's recent valuable work on *Some Records of Sussex County, Delaware:* "In 1808 Parson (?) Weems was here. I do not think he was a clergyman, notwithstanding his story about the Bishop of London having ordained him. If he had been ordained, he could have shown his credentials, his letters of Orders from the Bishop of London. He certainly was very clever."

It is not a nice thing to brand a man as an impostor under any circumstances, but to do so upon the slender evidence that is submitted here is a rather ungracious act. I am the more surprised that Archdeacon Turner should have written in this fashion of "Parson Weems" when the further account which he gives of him shows us a man whose principles of conduct were diametrically antipodal to a life of falsehood. It is to protest against this summary treatment of one whom I believe to have been, in spite of many peculiarities of temperament, an honest gentleman and a worthy priest of the Church, that I address you in this letter.

The facts of the case as far as known are these:

In 1783 Mason Locke Weems, known to generations of Americans as the author of the earliest *Life of Washington*, the book in which appeared for the first time the story of the Cherry Tree and the Hatchet, went to England from Maryland to seek ordination from the Bishop of London. He found that prelate, and others to whom he applied for Orders, unable under the existing law to ordain one who could not take the Oath of Allegiance to the Crown of England. In his efforts to obtain Holy Orders he was tireless, enlisting in his cause no less important persons than Benjamin Franklin and John Adams, to whom, as the representatives of his country in France and Holland, he appealed for assistance. The latter of these went so far as to obtain the promise of the Bishops of the Danish Church to ordain his young petitioner to the priesthood. In August, 1784, Parliament passed an act by the provisions of which the Oath of Allegiance could be dispensed with in ordinations of persons intending to serve in foreign countries. In November, 1784, Weems' name is mentioned in an act of the Maryland Assembly in which is incorporated an official list of the clergy of the Protestant Episcopal Church in Maryland, and about the same date we first hear of him as rector of All Hallows' parish, Anne Arundel County.

As far as I can learn, there is no documentary record anywhere of the date and place and other circumstances of Weems' ordination, but it is difficult to conceive that he would return to America falsely calling himself a priest, after the possibilities of his becoming one had figured in the diplomatic correspondence of Franklin and Adams, after he had brought himself into the official notice of the heads of the English Church, after letters concerning him, although not actually mentioning him by name, had been read in Congress and sent out from there to the governors of all the states. And as he was of a prominent family in Maryland, with many friends and a large connection, we may well believe that while he was abroad anxious eyes at home were fixed upon him in the long struggle for ordination in which he engaged, with his friend Edward Gannt, Jr. The Church in America was at this time striving to obtain the episcopate from the English Church, and anyone in England on an errand which was of international interest, and which meant more as a matter of principle than simply the ordination of a single candidate, would have been sufficiently in the eye of the American clergy to prevent dishonest action in the business in hand. If there had been any irregularity it would have brought forth immediate protest from such men as Dr. William Smith, Bishop-elect of the diocese of Maryland, Dr. Claggett, its future first Bishop, and the Rev. William West, another of the "fathers" of the American Church.

For the next eight years, Weems served the diocese of Maryland on some of its most important committees, and was in that time the active priest of two of its ancient parishes. His fellow-petitioner for orders, Edward Gannt, Jr., served with him in Maryland, and it is inconceivable that he should not have known the circumstances of Weems' ordination. To accuse him of complicity in the supposed fraud is to accuse one who was seven times elected to the Standing Committee, and who in other ways bore a high character with his brother clergy during the twenty-five years of his service in the diocese.

There is no record that Weems' ordination was ever called into question during his life, and this, I think, is answer to the supposition which Archdeacon Turner makes when he says that "If he had been ordained, he would have shown his credentials." He had many enemies in Maryland, and he was frequently criticised for other things, but there is no hint of a suspicion as to the fact and validity of his ordination.

When Weems returned to Maryland in 1784 he found Dr. William Smith president of the convention and the Rev. William West its secretary. It is not likely that these would have given him the "cure of souls" in one of the important parishes, or in any other, if they had not been satisfied with the legality of his commission. The diocese of Maryland at that date was fully organized. There were other dioceses in which a man might carry through a deception of this sort, but it is likely that in this one credentials would have been examined carefully. The average person of to-day frequently makes the mistake of thinking that the men of old were guileless children in these matters.

I am conscious that I have adduced no documentary evidence of Weems' ordination, but I think enough has been said to convince anyone that the circumstances call for suspended judgment until the case is decided definitely. If anyone who reads this has evidence for or against, it will be welcomed by a large number of people who earnestly desire the full truth in this matter.

Baltimore, March 10, 1910 LAWRENCE C. WROTH,
Librarian, Maryland Diocesan Library.

THE PHILADELPHIA STRIKE.

To the Editor of The Living Church:

MAY I venture to call the attention of your readers to what is radically a mistake, misconception, and misstatement regarding the trolley strike, in the recent article of Mr. Clinton Rogers Woodruff? I of course absolve the writer from any intention of misrepresenting, although I am surprised that he should voice a view which is really only held by the sensational part of the public press and those who have seized this occasion for expressing their dislike of the Philadelphia Rapid Transit Company.

When one notes that almost the whole professional and banking element as well as the most prominent business concerns and members of the community are sympathizers of the company and not of the men, it is surely evident that there is some greater question involved than that of wages or hours, etc., and this is the fundamental principle which must govern all business: that of the right of the em-

ployer to manage his own affairs, to set forth the rules and regulations which must be followed, and to employ, discharge, or retain such men as seem advisable. The Rapid Transit Company is fighting entirely for this principle, and it is not against the men but against tyranny.

This whole trouble in Philadelphia has been fomented by a lot of unworthy employes, inspired by the professional agitators, Mr. Pratt, and others. Their plan, object, and policy is purely and simply to make the Amalgamated Union dictate to the Rapid Transit Company and force it to run its affairs as the union shall direct and to employ just such men as the union wishes to be employed.

The best men in the company are not in this union; scores of them have told me that they have nothing of which to complain, that the wages, hours, and runs, and treatment accorded were fair and reasonable, and that since the strike last spring the continued criticism of the company was largely due to these agitators and their followers, who were working directly against the best interests of the company and were doing all they could to revolutionize all discipline.

I believe that the larger part of the community are heart and soul with the Rapid Transit Company. I know many workingmen who are so. And further, I believe that the reason that the striking trolley men have obtained as great sympathy as they have is largely because the friends of the strikers have terrorized people by the recent riots, and because many will not look at the issues involved upon their own merits, but take a stand against the company simply on account of such childish criticisms as "they run cold cars," "they stopped the 6 for 25 cents tickets," etc., etc.

Socialism is back of the sympathy strike. I doubt if those who speak so well of Socialism know the real thing. To my mind, it is folly to talk of what the word ought to mean, or to exploit what is called "Christian Socialism." This is all foreign to what is staring society in the face: and this is a rabid, rampant Socialism which is against all law, order, authority, and government, disbelieves in God, ridicules marriage, and has a vindictive hatred of all who are prosperous. These men I have met face to face. Roman Catholic priests know them and their tenets and that is why they do not take up Socialism and why Roman Catholics are not Socialists.

This may seem to some dimly related to the trolley strike, but it is not: it is the cause of the rioting, of the sympathetic strike, and of the present running of the unions.

Archibald Campbell Knowles.

Philadelphia, March 9.

AS TO ST. STEPHEN'S COLLEGE.

To the Editor of The Living Church:

ST. STEPHEN'S COLLEGE is now filled to its capacity with 55 students. They are all earnest young men with high ideals. About forty of them are going to one or other of the seminaries to prepare for the sacred ministry. Already applications are coming in for entrance next year. What are we going to do? Or rather, what are wealthy Church people going to do to help us? St. Stephen's is now almost the only college of which it can be said that it is under the auspices of the Episcopal Church. It is not sectarian. It is not committed to any one party in the Church. It is a college, first, last, and always, where young men are encouraged to become manly Christians and helped to become useful clergymen. St. Stephen's gives a good old-fashioned training in the humanities amidst wholesome and uplifting surroundings. Nevertheless, if we do not get an increased endowment we shall have to refuse to do the work which we are being asked to do for the young men in the Church.

Will some one tell us why part of the vast wealth that is being poured out by Churchmen on educational institutions may not be given to St. Stephen's? Let me quote from a letter recently received from Professor Newbold, of the University of Pennsylvania, referring to a candidate for the vacant professorship in Philosophy:

> "His preliminary training had been much better than experience had taught me to expect. He not only had that very rare accomplishment, a good reading knowledge of Latin and Greek, as well as of French and German, but also an uncommonly good knowledge of the general outlines of the history of philosophy and an intelligent comprehension of its leading problems. Not even in our greatest universities do students often lay as sound a foundation for graduate work in philosophy as St. Stephen's gave Mr. ————."

This does not look as though this college is wanting in efficiency. St. Stephen's for fifty years has done a fine work with slender means. Will not the Church now establish it and give it the resources to do a much larger work without financial disabilities? We can have seventy-five men here in September if we can secure money enough to take care of them. We need scholarships, and we need subscriptions for the increased Endowment Fund. Our endowment is only $100,000. We must have $250,000, and more buildings. Our fees are only $300 a year, inclusive.

Sons of the clergy and other professional men whose incomes are limited can find at St. Stephen's just as good an education, with just as fine academic surroundings, as they can get at the larger and more expensive colleges and universities.

Who will help St. Stephen's?

Annandale, N. Y., William C. Rodgers,
March 12, 1910. *President.*

Literary

FOR EASTER.

There has been published by the The Young Churchman Company in plain and attractive booklet form an Easter sermonette by the Bishop of Western Michigan entitled *Good News From a Far Country*. In letter press set in a framework of red rules, the Easter story is presented with its lesson of optimism and its call to the risen life. [The Young Churchman Company, Milwaukee, Wis., 35 cents.]

A more elaborate volume, from the press of the Macmillan Company, bears the title *The Book of Easter*, and contains an introduction by the Bishop of Albany, with half-tone illustrations of Easter subjects taken from the masters, and with original drawings. The matter contains selections in poetry and prose from many writers who have told the Easter Story. Two superb poems from Bishop Doane's own pen introduce a special section of Easter hymns [Macmillan Company, New York. Price $1.25 net.]

EASTER CARDS.

A package of Easter cards received from Messrs. E. P. Dutton & Co., manufactured by Ernst Nister, in Bavaria, show the same high class of color work for which that house has so long been renowned. These extend from the most inexpensive to the finer qualities, and while the opportunity for originality in true Easter design long since faded away, yet with letter press in missal style, reproducing devotional extracts with chaste Easter wishes, the present series strikes many new ideas.

Similarly the line of Churchly cards made by Messrs. A. R. Mowbray & Co., the well-known English Church publishers, and sold by The Young Churchman Company, Milwaukee, presents the best and most Churchly taste that could be devised by the happy combination of art and religion.

MISCELLANEOUS.

The Screen. By Vincent Brown. New York: E. P. Dutton & Co. 1910. Price, $1.25.

The ecclesiastical novel, unless it is very good indeed, is certain to be poor stuff. *The Screen* is not very good. It is a story of English life to-day; and various clerical figures, from a fighting Low Church Bishop, Rainald, to a humble Catholic vicar of St. Saviour's, move unconvincingly across its stage. There is a shadowy Cathedral, an impossible chapter squabbling unedifyingly, and echoes of various controversies, that about Disestablishment being best set forth; but the main thread of the narrative is essentially unpleasant and incredible. The narrator, a wealthy newspaper proprietor, is an illegitimate son, fruit of a boyish sin on the part of the man who afterwards takes Orders and becomes Bishop of Lerchester. The new Bishop's first act is to demand the removal of a crucifix from the screen in St. Saviour's Church, itself the gift of his unknown son's mother; and the son threatens him with the publication of his old letters revealing the unhappy story, unless he rescinds his order. The situation is painful at best; perhaps De Morgan, who dealt so sweetly with a difficult subject in *Somehow Good*, or Vachell, who has a light touch and a tender reticence, might have made it less odious. Mr. Brown has only succeeded in shocking, without convincing. He seems to suppose that, had "Canon Rainold's" early fault been known, he would have been legally barred from the Episcopate, forgetting the classic instance of St. Augustine, whose son, Adeodatus, was openly acknowledged. The most interesting feature of the book is the representation of "Lady Yardley's" League, and its influence in ecclesiastical politics; Lady Winborne would be scarcely flattered, however much she deserves the reproaches. Apparently Mr. Brown had in mind the persecuting activities of the present Bishop of Newcastle when he described Bishop Rainald's determination to "enforce the law," *i.e.*, the Privy Council opinions; but, alas, there seems no chance of the actual persecutor resigning his see in a passion of penitence, like the book-Bishop! He will probably continue to be a wolf to his flock, not a shepherd, devouring, not feeding, them. P. I.

A little pamphlet of twelve pages by the Rev. H. Page Dyer, whose earlier tracts have proven of such great value, is entitled *Brief Catholic Seed Truths as to the Catholic Church, Prayer, Sacraments, Sin, etc.*, and is couched in short sentences and with the expectation that they are to be learned by heart. Whether the tract is thus used or only for careful reading, it is easily of great value. We find the statements generally very clear. [For sale by the author, 970 North Howard St., Baltimore, Md., 2 cents each, 15 cents per dozen.]

Let love make you strong, pure, severe. Let it prevent your sacrificing the least portion of your soul's life.—*Carmen Silva.*

THE MISERICORDIA OF THE MAGDALEN.

By Salvarona.

Lo, Hunger struck the chords of Life, as I sobbed through my song,
And on my mother's breast I wailed the story of my wrong.
How through Jerusalem I roamed with Madness for a friend;
'Till mother wiped my tears away and begged my woe should end.
Next Poverty took up the theme as I told of my woes—
A Life wherein the thorns had left no place to bloom a rose;
And mother listened as I sobbed, her own cheeks wet with tears;
And heard her daughter's anguish wail the miseries of years.
Next Fear told how I begged my bread, and ate it on the stones,
And shared it with the dogs that howled all night in dismal tones;
The Jackals' voices answered back across the midnight gloom,—
In consort with a maniac's cry that came from out the tomb.
Next Hope voiced how, one noon-tide hour, I saw the Son of Man,
Who smiled on me the smile of Life till all my pulses sang.
He bade me look to fairer days, and pointed through the air
To where the sun had banished night to limbos of Despair.
Next Love awoke within my heart for Him, the Son of God!
My broken heart, my broken life, seemed buried in the sod.
Love's voice grew strong and sweeter, 'till His miracles of sound
Becalmed my pangs of sorrow and the sadness sorrow found.
As Love sang on with broken heart and told her life of tears,
And of those wrecks of happiness that strew the shores of years,
Mad jealousy forgot his pain and anger knew no spite;
For in Love's greater agony the Darkness saw the Light.

THE STATIONS OF THE CROSS.

(From the "All Saints', Margaret Street (London), Parish Paper.")

WHAT are the Stations of the Cross?

The word "station" is one of the earliest technical Christian expressions. First it meant a spiritual watch, then it came to mean such a watch with devotional exercises at a martyr's tomb accompanied by fasting, and so it came to mean a fast. Then again since the Wednesday and Friday fasts were accompanied by gatherings for worship the word came to be applied to the gathering for worship on the fast day. After a while it became customary for the faithful to gather at some church before the assembly took place at another, and go thither in solemn procession; and the word station gained its final meaning—the halting place of a procession, and so any halting place of a procession.

"The Stations of the Cross" are fourteen representations of the sufferings of our Lord in His Passion, designed to be halting places for a procession, sometimes erected in the open air, but usually seen in the form of fourteen pictures inside churches. The Devotion of the Stations consists in visiting the pictures either in procession or privately and making a short meditation before each accompanied by prayer; between the stations a verse of the hymn "At the Cross, her station keeping," is usually sung or said.

Nine of the pictures represent incidents of the Gospel narrative, the other five do not really claim to represent actual historical incidents; they are a further pictorial embodiment of the scope of our Lord's sufferings with which the beautiful legend of St. Veronica has been incorporated.

The fourteen representations are as follows:

1. Our Lord is condemmed.
2. He receives the Cross.
3. He falls the first time.
4. He is met by His Mother.
5. Simon assists Him.
6. Veronica wipes His face.
7. He falls the second time.
8. He addresses the women of Jerusalem.
9. He falls the third time.
10. He is stript.
11. He is nailed to the Cross.
12. He dies on the Cross.
13. He is taken down from the Cross.
14. He is buried.

This devotion developed in the West in the fifteenth and sixteenth centuries as a kind of miniature pilgrimage to the Holy Land. In the Middle Ages there had been a desire on the part of pilgrims who returned from Palestine to produce in the West imitations of the holy places. Round churches were built in imitation of the Holy Sepulchre. But it was not until the end of the fourteenth century that the experiences of pilgrims in Jerusalem took a form which ultimately suggested the stations of the Cross. At this time the difficulties of pilgrimage owing to the Moslem oppression were so great, that the Franciscans, who had charge of all the arrangements, were mainly concerned to get the pilgrims into and out of the Holy City as safely and expeditiously as possible.

With this object in view they devised a fixed plan, which was closely adhered to for about two hundred years. The pilgrims when they reached Jerusalem were taken straight to the Church of the Holy Sepulchre and locked in there for a night and a day. At the end of the day they were fed and rested for a few hours at the various hospices. Then, two hours before day-break, they were formed into a procession and taken to visit all the holy spots: this procession lasted until the next evening. After another short rest they were hurried away from the Holy City to the coast. Gradually the holy spots became associated in the minds of the Church with this processional order, and in this we have the origin of the Stations of the Cross. A certain few of the holy spots gained a special prominence, and a special emphasis got attached to the strip of road between the site of the Prætorium and Calvary; the passage of this strip of road began to be thought of as the beginning of the climax of the pilgrimage, and the halting places on it came to be called "Stations," but they did not correspond as yet with our present stations. Our first station appears in this original scheme as the station at Pilate's house, the second, the reception of the Cross, is not distinguished from it. The last five of the present set take place at Calvary and the Sepulchre. Of the intervening seven there is no parallel to the first and second falls. The third fall appears as a station at a stone in the forecourt of the Church of the Holy Sepulchre, and some of the remaining four appear in one or other of the various accounts of this ancient pilgrimage, but nowhere as at present arranged.

For the evolution of the present arrangement we have to look not to the East but to the West. Here in the West the returned pilgrims marked out spaces of ground and invited their friends to join them in reviewing the memories of their pilgrimage. It will be easily seen how attractive and how valuable such a devotion was in days when few could read and there were no photographs or pictures of places. The number of stations varied very much in these Western devotions, there were usually seven. Representations of scenes from the Passion marked the seven stations, and these representations got a popular name from the drooping and suffering appearance of our Lord in them. They were called the Seven Falls.

Then throughout the sixteenth century there appeared a number of devotional manuals containing schemes of spiritual pilgrimage in connection with such representations. Some of these schemes begin with Bethany, others with the Last Supper, and others with Gethsemane.

At last, in a book called *The Spiritual Pilgrimage,* published by John Pascha in 1563, we find an arrangement in which our fourteen stations come in their modern order, and although the whole scheme is longer than ours by the addition of stations previous to the present first station, a note says that the stations proper begin at Pilate's house.

What is the exact relation of our fourteen stations to the old Seven Falls? The Seven Falls are incorporated in our fourteen stations, but four of them are associated with definite incidents and so their identity disappears, the other three being not associated with any other incident retain their old names and appear as the three falls of the modern devotion. The "three falls" therefore do not represent an ancient tradition as to the physical distress of our Lord on the Way of Sorrows. They merely witness to the incorporation into the more modern scheme of the earlier one in which each of the seven stations was called a "fall." On the other hand, they have a great subjective value as a twice repeated meditation on the humiliation and sufferings of the Eternal Word. The meeting of our Lord and His Mother sums up in one pathetic picture all their sufferings for one another in the Passion. The Story of St. Veronica is the one legendary incident in the series. The story was current in the days of Tertullian, and was known throughout the early Church. It is at least a noble example of idealized history, the finest extant parable of the idea which it conveys.

The "Way of the Cross" is the best commemoration of the scope of our Lord's sufferings adapted for simple people which has ever been devised. The writer has seen many examples of its converting power and he personally owes it a great debt of gratitude.

"WHAT GOD loves and approves in us is the cheerful and loving patience that we put into our duties, because that is the spirit of charity, and expresses the amount of charity with which we serve Him. The secret of cheerfulness and content is in the freedom of spirit obtained by the conquest of the body."—*Selected.*

Church Kalendar

Mar. 6—Fourth Sunday (Mid-Lent) in Lent.
" 13—Fifth Sunday (Passion) in Lent.
" 20—Sunday (Palm) before Easter.
" 21—Monday before Easter. Fast.
" 22—Tuesday before Easter. Fast.
" 23—Wednesday before Easter. Fast.
" 24—Maundy Thursday. Fast.
" 25—Good Friday. Fast.
" 26—Easter Even. Fast.
" 27—Easter Day.
" 28—Monday in Easter.
" 29—Tuesday in Easter.

KALENDAR OF COMING EVENTS.

April 12—Louisiana Diocesan Convention.
" 13—Massachusetts Diocesan Convention. Christian Social Union, Philadelphia.
" 19—Mississippi Diocesan Convention.
" 19—Conv. Miss. Dist. of New Mexico.
" 20—Western Mass. Diocesan Convention.
" 20—Conv. Miss. Dist. of Arizona.

Personal Mention

THE Rev. ARCHIBALD H. BRADSHAW, rector of Calvary Church, Conshohocken, Pa., has accepted a call to the rectorship of Trinity Church, Easton, diocese of Bethlehem.

THE Rev. GEORGE F. DEGEN, secretary of the diocese of Kansas, and rector of Grace Church, Chanute, Kan., has declined the offer of a continental chaplaincy in the English Church, recently tendered to him by the Bishop of London.

THE Rev. DANIEL J. EVANS, having resigned the rectorship of Grace Church, San Francisco, Cal., and accepted that of All Saints' Church, Palo Alto, Cal., wishes to be addressed accordingly.

THE Rev. WARREN VAN H. FILKINS of St. John's parish, Passaic, N. J., has been called to the rectorship of Calvary Church, Bayonne, N. J., in succession to the Rev. Horatio W. Maguire, and has accepted.

THE Rev. F. O. GRANNIS has resigned Trinity Church, Wheaton, Ill., and takes up his new duties as rector of Grace Church, Holland, Mich., on Palm Sunday.

THE VESTRY of All Saints' Church, Portsmouth, Ohio, has unanimously requested the Rev. J. D. HERRON to recall his resignation of the rectorship of the parish, and he has acceded to their request. Mr. Herron is at present at Daytona Beach, Fla., recuperating from a severe attack of the grippe. He will return to Portsmouth for Holy Week and Easter.

THE Rev. ARMAND DE ROSSET MEARES has accepted the rectorship of Christ Church, Delaware City, Del., and he will take charge on the Third Sunday after Easter.

THE Rev. LEONARD READ has been transferred from Vieques to Ponce, Porto Rico.

THE Rev. SAMUEL BORDEN SMITH has resigned the rectorship of St. Paul's Church, Salem, N. J., and is now curate in St. Mary's parish, Brooklyn, N. Y.

THE Rev. JOSEPH H. SPEARING, rector for the past eleven years of St. Mark's Church, Shreveport, La., has tendered his resignation, effective March 31st, to accept the headmastership of the Grammar School at Sewanee Military Academy, Sewanee, Tenn.

THE Rev. FRANK H. STAPLES, priest in charge of St. Paul's chapel, Baltimore, will take a three months' trip abroad, for rest, sailing on May 25th.

THE Rev. LEWIS NORMAN TUCKER, missionary at Christ Church, Slatington, Pa., diocese of Bethlehem, has accepted the unanimous call to become rector of St. Stephen's Church, McKeesport, Pa., diocese of Pittsburgh. Mr. Tucker has entered upon his new duties.

THE Rev. DAVID R. WALLACE has changed his address from 54 North Frierson Street to 58 East Seventh Street, Columbia, Tenn.

THE Rev. WARNER E. L. WARD, for four years rector of the House of Prayer, Lowell, Mass., has temporarily returned to Lowell and is in charge of his old parish until after Easter.

THE Rev. CHARLES E. WOODSON, rector of St. Peter's Church, Norfolk, Va., who has accepted a call to the Church of the Good Shepherd, Columbia, S. C., is expected soon to enter upon his new duties.

ORDINATIONS.

DEACONS.

MASSACHUSETTS.—On Saturday, March 12th, at Trinity Church, Boston, by the Bishop of the diocese, EDWIN BRADLEY RICHARDS. The candidate was presented by the Rev. George S. Pine, rector of Holy Trinity Church, Marlborough, who had presented him for confirmation and where he had served as choir boy, crucifer, and acolyte. Present and assisting in the service were Archdeacon Babcock, the Rev. Charles T. Hall of Hopkinton, and the Rev. George W. Sargent of Natick. The Rev. Mr. Richards has been engaged in school work, and is at present principal of the high school at Holliston, Mass., where he will continue for awhile to teach, and will also assist the Rev. G. W. Sargent in the work at Natick, South Framingham, and Framingham.

DEACONS AND PRIESTS.

NEW YORK.—At St. Martha's chapel in the Bronx, on Sunday, March 13th, by the Rt. Rev. Cameron Mann, D.D., acting for and at the request of the Bishop of New York, the following candidates were presented by Archdeacon Nelson: For the diaconate: GEORGE LIVINGSTON BAYARD. For the priesthood: The Rev. VICTOR WILLIAM MORI (of the chapel of the Atonement, Bronx), and the Rev. KENNETH AUGUSTINE BRAY (of the chapel of the Holy Spirit, Bronx).

DIED.

RUTTER.—Entered into rest, at his residence in Philadelphia, Saturday, March 5, 1910, WILLIAM IVES RUTTER, in his 74th year. Funeral services at St. Mary's church, Tuesday, March 8th. Interment at Pottstown, Pa.

WILEY.—On February 6, 1910, at his home on the Patrigent river, St. Mary's County, Md., FREDERICK J. WILEY, the eldest son of the late Rev. John Wiley of Maryland.

"Entered into rest."

MEMORIALS.

EDWIN JARVIS HOWARD.

Entered into rest, at Three Rivers, Mich., about midnight, Friday, March 11, 1910, EDWIN JARVIS HOWARD.

Mr. Howard was the son of the late Caleb Howard and Melissa Griswold (niece of the late Bishop Griswold) and was born and baptized in 1831 at Delaware, Ohio; attended school, nearly seventy years ago, at Kenyon Academy, Gambier, Ohio; married, in 1858, Sarah Frances, daughter of the late Chester W. Rice, M.D., and Lucy Wright Wetmore of Cuyahoga Falls, Ohio.

An invalid for the past five years, Mr. Howard bore with fortitude and submission sufferings of extreme severity and duration. He is survived by the widow and three children: Miss Emma Pears Howard, principal of St. Mary's School, Knoxville, Ill.; Helen, wife of Judge E. D. Sperry, Coquille, Oregon; and George Edwin Howard, choirmaster and lay reader at St. Peter's Church, Butler, Pennsylvania. In life, he guided his children with wise counsel; in death, he taught them how to die.

Burial at Cuyahoga Falls, Ohio.

"Grant him, O Lord, eternal peace, and may light perpetual shine upon him."

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED.—Rector of suburban parish (near N. Y.) wishes to secure priest for curacy. Parish visiting, S. S. work, daily services, guild-work, etc. Address F. B. R., 55 West Forty-fourth Street, New York City.

POSITIONS WANTED.

RECTOR of a small Eastern parish desires larger field and ampler income for needs of his family. Faithful pastor; excellent preacher; moderate Churchman. Excellent references. Suburban or rural missions acceptable. Address PROFICIENT, care LIVING CHURCH, Milwaukee.

A ZEALOUS MISSIONARY, highly endorsed by Bishops and prominent clergy, seeks appointment as general missionary, itinerant missionary, or associate-mission director. Address "MIDDLEWEST," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, 30 years old, unmarried, not long out of hospital, would like country mission in East before returning to curacy of well-known Catholic city parish. Address L. M. N., care LIVING CHURCH, Milwaukee.

POSITION wanted as chaplain of a school. Successful field worker. Able to take charge of the books and business. Or would accept a parish. Address: SCHOOL, care LIVING CHURCH, Milwaukee.

UNMARRIED priest, Catholic, desires position as rector or curate in or near New York City after June 1st. Address, J. D., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires position, New York or vicinity. Competent boy trainer. COMPETENT, LIVING CHURCH, Milwaukee, Wis.

RECTOR of parish in a southern city must make a change after Easter to a field free from malaria. Address EASTER, care LIVING CHURCH, Milwaukee.

YOUNG lady organist, ten years' experience, wishes position in large city. Best of references. Address ORGANIST, care LIVING CHURCH, Milwaukee.

MIDDLE-WEST priest, Catholic, unmarried, passing summer in or near Philadelphia or New York, desires Sunday or supply work. Address SUPPLY, care LIVING CHURCH. Milwaukee.

LONDON VISITORS.

LONDON, ENGLAND.—Church people when staying in London are cordially invited to visit Messrs. MOWBRAY'S unique Showrooms at 28 Margaret Street, Oxford Circus, W. The collection of Church Literature, Religious Pictures, and Ecclesiastical Silver and Woodwork, Embroidery, etc., is unsurpassed in England. THE LIVING CHURCH may always be found on their counters.

SECOND-HAND BOOKS

FOR SALE—Rare opportunity to purchase, at a low price, a good second-hand set, *Library of Anglo-Catholic Theology*. Address A. C. T., care LIVING CHURCH, Milwaukee, Wis.

CHURCH PUBLICATIONS.

BOOKLET: "THOUGHTS DURING THE ADMINISTRATION OF THE HOLY COMMUNION." In red, purple, tan; convenient for pocket or purse. Compiled by Emma Bennett Vallette. Sold by EDWIN S. GORHAM, Publisher, 251 Fourth Ave., New York. Price, 10 cents, or $1.00 per dozen, postpaid.

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WANTED, a loan, to renew a mortgage, on a superannuated clergyman's home. Good investment; interest payable quarterly. PETERKIN, Box 11, Berwyn, Maryland.

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ORGANISTS and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

FOR SALE—An unusual opportunity to purchase a first-prize Story & Clark Reed Organ, sixteen stops, solid mahogany hand-carved case, in perfect condition. For price, address WM. A. M. DOWDING, 2421 Rinaldo Avenue, Morgan Park, Ill.

ORGANS.—If you desire an Organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

OBER-AMMERGAU CRUCIFIXES.—Figure white wood: 9-in., oak cross, 21-in., $5.00; 6-in., oak cross, 15-in., $3.00; 3-in., oak cross, 8-in., $2.00. A suitable gift. THOMAS CROWHURST, 203 East Fifth Street, Los Angeles, Cal.

THE INDIANAPOLIS VESTMENT BAG may be obtained for $2.50. Satisfaction guaranteed. Send cash with order or write for circular. Address: the INDIANAPOLIS VESTMENT BAG, Wheaton, Ill.

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TRAVEL.

GERMANY.—A lady accustomed to living abroad, sailing for Germany in June for a year, would take charge of four girls. For particulars address BOX I, West Roxbury, Mass.

CLERGYMAN and wife, having lived abroad, will conduct select party next June. Seventy days, including Passion Play. References. Address: G. A. H., LIVING CHURCH, Milwaukee.

EUROPE.—Comprehensive, leisurely tours. Splendid leaders, reasonable rates. Organizers of small parties wanted. AMERICAN TRAVEL CLUB, Wilmington, Delaware.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

NOTICES.

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National, official, incorporated. Accounts audited regularly by public official auditor, under direction of Finance and Audit Committees. All Trust Funds and securities carefully deposited and safeguarded in one of the strongest Trust Companies of New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church—namely, the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter: the pension and relief of clergy, widows, and orphans. About 550 beneficiaries are on our present list. Sixty-five out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, *i. e.*, to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, *i. e.*, an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE, *Treasurer*,
Church House, Twelfth and Walnut Streets,
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for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent.

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for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

The Corresponding Secretary,
281 Fourth Avenue, New York.

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LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,
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For translating, publishing, and disseminating Church literature in Japan.

Donations marked for the Japan Church Literature Fund may be sent to the TREASURER, Board of Missions, Church Mission House, 281 Fourth Avenue, New York, N. Y.

The committee of the fund includes the Bishops of Tokyo, South Tokyo, and Osaka.

Secretary, Rev. EGERTON RYERSON, 1 Ogawamachi, Kanda, Tokyo, Japan.

FREE ALTAR HANGINGS.

The Church of the Heavenly Rest, Clinton avenue, Plainfield, N. J., has some altar hangings that may be used in a small mission. Can have the same for the expressage upon them. Address: Rev. C. H. MALLERY, 1335 West Fourth street, Plainfield, N. J.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

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may be purchased, week by week, at the following places:

NEW YORK:
- Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
- Thos. Whittaker, 2 Bible House.
- E. S. Gorham, 37 East 28th St.
- R. W. Crothers, 246 Fourth Avenue.
- M. J. Whaley, 430 Fifth Avenue.
- Brentano's, Fifth Ave. above Madison Square.

BOSTON:
- Old Corner Bookstore, 27 Bromfield Street.
- A. C. Lane, 57 and 59 Charles Street.

BALTIMORE:
- Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:
- Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
- Wm. Ballantyne & Sons, 428 7th St., N. W. Woodward & Lothrop.

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- LIVING CHURCH branch office, 153 LaSalle St.
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- The Cathedral, 18 S. Peoria Street.
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- E. T. Jett Book & News Co., 806 Olive St.
- Phil. Roeder, 616 Locust St.
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- A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
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- Jamaica Public Supply Stores.

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In order to do efficient missionary work, one must know what has been done in the past. More enthusiasm can be kindled by telling of the deeds of the heroes of the mission fields, than by outlining only what needs to be done now. There are two books full of the grand work of faithful men which should be read widely just at this time when missions are uppermost. One is *Torchbearers on the King's Highway*, which tells of missions in this country from the days of Robert Hunt and down to Kemper, Whipple, and Rowe; and of the elder Boone in China, and of Hannington, Patteson, and others of the Church of England.

The other book is entitled *Winners of the World*, and covers all countries where the Gospel has been carried, whether first by our own missionaries, or by Christians of other names. These books are thrilling reading, and we commend them highly. Prices are: For *Torchbearers*, 23 cents in paper, and 45 cents in cloth, the cloth editions having portraits of the men mentioned. *Work of the World*, 35 cents in paper, and 65 cents in cloth. All prices named includes mailing charges. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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No. 302—Prayer Book. Same size as above, maroon cloth, red edge, $25.00 per hundred.
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No. 303—The Pointed Prayer Book, authorized by General Convention. $24.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies P. B.'s or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

THE MACMILLAN COMPANY. New York.

The Book of Easter, with an Introduction by the Rt. Rev. W. C. Doane, and imaginative drawings by George Wharton Edwards. Price, $1.25 net.

J. B. LIPPINCOTT CO. Philadelphia.

Christian Unity in Effort. Something About the Religious Faiths, Creeds, and Deeds of People of the United States and Elsewhere in the Relation to Christian Unity in Effort. By Frank J. Firth. Price $1.50 net.

G. SCHIRMER. New York.

The Organist's and Choirmaster's Register and Service Book. Compiled by J. H. Strickland King. Price $1.50 net.

PAMPHLETS.

The Religion of the Future: A Review of Dr. Eliot. Read to the Columbus Association of Presbyterian Ministers. By Professor E. D. Morris, D.D., LL.D. Published by the Association.

The Church and the Denominations. True Unity Versus Co-operative Fellowship. The Laymen's Missionary Movement, Should A Churchman Join In it? An Argument, Designed to Answer this Question, but Chiefly to Maintain and Emphasize those Vital Catholic Church Principles which are Involved in this Question, and Make it a Matter of Supreme and Lasting Importance. By the Rev. Philip W. Fauntleroy, rector of Mt. Calvary Church, St. Louis, Mo.

A Commemoration of the Faithful. A Sermon Preached in St. Philip's Church in the Highlands on All Saints' Day, 1909, by Walter Thompson, D.D. [E. S. Gorham, New York.]

By Thy Cross and Passion: Meditations on the Seven Last Words of Our Lord From the Cross. By John Thomas Foster, Rector of Free Church of the Annunciation, New Orleans. Price 25 cents. Proceeds from sale of this booklet to be applied to Choir Fund of the Free Church of the Annunciation, New Orleans.

Occasional Paper of the Eastern Church Association. *A Synopsis of Oriental Christianity.* By Athelstan Riley. 1910. Third Edition. [James Parker & Co., Oxford.]

Annual Catalogue of St. Stephen's College, Annandale, N. Y. 1909-1910. Jubilee Issue.

The Church at Work

IN AID OF THE BLIND.

The Church Association of the Blind is doing an excellent work among those whose vision is gone or is partially defective. Its object is to induce blind Churchmen to become useful and active members of the parish, the diocese, and the Church; and to advance the spiritual life of all blind persons, by means of the Church. Its officers must be blind communicants in good standing. The members are obligated to lay aside a small sum each month for the united offering; to pray daily for the Church, and to offer special prayers daily in behalf of the association and its work. Miss Jennie Schofield, Box 183, Fresno, Cal., is president, and Miss R. J. Turner of Oklahoma City, Okla., is secretary.

The first meeting of the Maryland Society for the Prevention of Blindness, in which a number of prominent Churchmen are interested, was held March 3d under the auspices of the ladies' auxiliary of the society, of which Mrs. Albert L. Sioussat, president of the Maryland branch of the Woman's Auxiliary, is chairman. Among the speakers was Mr. Blanchard Randall, a prominent Churchman, of the Maryland School for the Blind, who delivered an address on "What the Blind Schools Have Taught us About Prevention."

A class in reading and writing the "Braille" has been started among the blind Indians of the Arapahoe tribe in Arizona by Miss Briggs, a devoted Churchwoman. This is the first work of the kind ever introduced on the reservation.

THREE SUMMER CONFERENCES OF CHURCHMEN.

At the very end of its active days the American Church Missionary Society did a signal service to the missionary work of the Church. It started a Summer Conference at almost the moment it turned its Brazil and Cuba missions over to the Board of Missions. That one conference has now become two, and is likely, this year, to become three. The first conference left Richfield Springs and followed its largest support into New England. Successful beyond the society's greatest hopes at starting, it meets this coming July, 16th to 31st, at the Episcopal Theological School, Cambridge, in charge of a representative committee, of which the Rev. Philip M. Rhinelander is chairman. Its courses of mission study are to be much strengthened this year, making it quite the equal of any other Summer Conference.

Through the influence of the northern conference a second one is planned next June at St. Mary's School, Raleigh. For ten days the trustees of the school have asked the clergy and laymen of the Carolinas to be their guests to the number of 175. Bishop Kinsman of Delaware will be the leader, but there will be other instructors, and Bible and mission study will be the programme. St. Mary's is admirably adapted for summer meetings, and it is hoped to make this Carolina conference an annual one.

Four or five years ago Richfield Springs was not well adapted in buildings or in railroad facilities for a summer conference. Now all is changed. New halls have been built, and new railroads furnish ample means of reaching it. The people of the village have formally asked that conferences be reëstablished there, and have pledged their hearty interest and some support. Summer conferences at Richfield will not, it is felt, interfere with existing ones at Cambridge and Raleigh. A local committee at Richfield is considering the matter, and already has assurances of coöperation from Sunday School, Woman's Auxiliary, and Church laymen's organizations. From one to three summer conferences in five years is a good record.

ANNIVERSARY OF ST. PAUL'S CHURCH, HOBOKEN, N. J.

The seventy-fifth anniversary of the founding of St. Paul's Church, the oldest religious organization of any kind in Hoboken, N. J., was appropriately celebrated on Sunday, March 13th; the Ven. William R. Jenvey,



ST. PAUL'S CHURCH, HOBOKEN, N. J.

D.D., rector of the parish, officiating and preaching an historical sermon.

Although the grant for Hoboken was made nearly 242 years ago, the first recorded religious service was conducted in 1832 in the small village schoolhouse by William Tryon, schoolmaster, licensed lay reader, and



VEN. WM. R. JENVEY, D.D.

candidate for holy orders. On March 2, 1835, a meeting of Churchmen was called for organizing a parish. Colonel John Stevens, the grandfather of Colonel Edwin A. Stevens, was elected senior warden, and continued to hold that office until his death on March 6, 1838, at the age of 89. A missionary, the Rev. Robert Davis, presided at that meeting. Colonel John Stevens later deeded a plot of ground for a new church, and on March 15, 1835, the corporation was formally consummated. Old Trinity Church, New York City, gave $1,000 towards the new church; other generous contributors included the Stevenses, Lorillards, Astors, and Kings. The church was consecrated on All Saints' Day, 1836. Business encroachments and changed population made it advisable to sell this property, and in 1870 the present church was built costing $52,000, on the same side of Hudson Street north of Eighth Street. This was consecrated, though incomplete, on November 5, 1891, by Bishop Starkey.

Archdeacon Jenvey became rector June 8, 1883, and immediately began collecting funds for the adornment of the church, a new organ, a rectory, and other betterments. He was the first Archdeacon of Jersey City, and has held that office twenty-two years. For many years he has been secretary of the Standing Committee.

The parish statistics are: Baptisms, 1,639; confirmations, 1,417; marriages, 751; burials, 1,375. The original number of communicants was about 50; the present number is 650. The total contributions amount to $350,000.

St. Paul's is the mother church of Trinity and Holy Innocents' parishes.

WORK OF THE MARYLAND LAY READERS.

The Laymen's Missionary League of the diocese of Maryland, of which the Rev. Romilly F. Humphries is chaplain, was organized about five years ago, and is composed of sixteen lay readers, representative professional and business men of Baltimore, together with several others who are serving under the direction of the Archdeacon of Cumberland. This league has been of great assistance in maintaining the missionary work of the diocese, in supplying services in rural districts temporarily without clergy in charge, and in ministering to the sick, afflicted, and needy at various institutions, especially the city poorhouse at Bay View, the Industrial School for Colored Girls at Melvale, and the Sanatorium for Consumptives at Endowood near Towson. At the last named institution it is proposed to erect a chapel for the use of the inmates. A Churchwoman has offered to give an acre of land, and others offer to contribute largely toward the erection and furnishing of the building.

BISHOP EXCHANGES WITH PRESBYTERIAN MINISTER.

On Sunday, February 20th, in preparation for the forthcoming convention in behalf of the Laymen's Missionary Movement at San Antonio, Texas, the Rev. Arthur Jones, a Presbyterian minister, spoke, under a Canon 19 license, in St. Mark's Church, and Bishop Johnston preached in the Presbyterian church.

DEATH OF REV. GEORGE SELBY.

The Rev. George Selby, priest in charge of St. Paul's Church, Yuma, Ariz., passed away in that city on February 24th. He was a graduate of Cambridge University, England, and of Lake Forest University, Ill., being ordained deacon in 1895 and priest two years later by Bishop Kendrick. Among the parishes he served were St. Paul's, Las Vegas, N. M., and Grace Church, Tucson, Ariz. His entire life in the ministry was spent in New Mexico and Arizona.

CHURCH CONGRESS PROGRAMME.

THE FOLLOWING is the programme for the sessions of the Church Congress at Troy, N. Y., May 10-13.

TUESDAY EVENING, MAY 10TH.

Topic I.—"The Individual and the Common Interests in Society."
Writers: Rev. Philo W. Sprague, Rev. Edmund B. Niver.
Speaker: Mr. Alex. Irvine.

WEDNESDAY MORNING, MAY 11TH.

Topic II.—"The Teaching of the Old Testament to Children."
Writers: Rev. E. A. Dodd, Ph.D., Rev. E. B. Carter.
Speakers: Dr. Walter L. Hervey, Rev. Berryman Green, D.D.

WEDNESDAY EVENING, MAY 11TH.

Topic: III.—"The Church of To-day as a Factor in Human Progress."
Writers: Everett P. Wheeler, Esq., Rev. E. W. Battershall, D.D.
Speakers: Rev. E. de F. Miel, Rev. Carroll Perry.

THURSDAY MORNING, MAY 12TH.

Topic IV.—"Architecture as an Expression of Religion."
Writers: Mr. R. A. Cram, Mr. Charles R. Lamb.
Speakers: Rev. E. M. Stires, D.D., Prof. Alex. B. Trowbridge.

THURSDAY EVENING, MAY 12TH.

Topic V.—"The Formative Influence of a Democracy Upon the Christian Church."
Writers: Rev. Roland Cotton Smith, D.D., Rev. Frederic Palmer.
Speaker: Hon. John K. Sague.

FRIDAY MORNING, MAY 13TH.

Topic VI. "Revivals and Culture in Religion."
Writers: Rev. A. B. Kinsolving, D.D., Rev. H. C. Robbins.
Speakers: Rev. Floyd W. Tomkins, D.D., Rev. B. W. R. Tayler, D.D.

FRIDAY AFTERNOON, MAY 13TH.

Topic VII.—"The Moral Limits of Prayer."
Writers: Rev. B. S. Sanderson, Rev. Herbert Shipman.
Speakers: Rev. R. R. McG. Converse, D.D., Rev. Walter de F. Johnson.

NEW CHURCH PROJECTS.

PRESS REPORTS state that the present church edifice of St. James' parish, Long Branch, N. J., will be vacated during the summer and that a new church will be built on Broadway, four blocks from the present edifice, in a residental section. "During the rectorship of the Rev. Elliot White, now of Grace Church, Newark, a movement was made to replace the present edifice with an up-to-date house of worship. A building fund was started and plans presented. It was the intention of the congregation at that time not to start the new church until a good portion of the money was subscribed. With a change in locations, several thousand dollars will be added to the building fund. It is proposed to erect both church and rectory on the three lots now owned by Mrs. F. J. Heidl, Edward B. Morris, and Dr. Charles McDermott. The present church was built in 1854."

EXTENSIVE improvements, including the erection of a rectory, parish house, and a larger or entirely new church building, it is announced, are soon to be made at All Saints', Baltimore. These improvements are made possible by the gift, entirely unexpected and unsolicited, of a sum of money offered to the rector through a wealthy Churchman of the city for this special purpose. The amount of the gift will not be announced for several weeks. The proposed improvements will all probably be made on the present church property, which is considered one of the best sites in the city.

CHURCH CORNERSTONE LAID AT MEDFORD, ORE.

THE WEATHER on March 2d at Medford, Ore., seemed to have been sent for the exercises connected with the laying of the cornerstone of the new church. Medford is situated in the Rogue River Valley, one of the great fruit sections of the west, and within the last two years the city has doubled its population and is still growing.

The day opened with a celebration of the Holy Eucharist at 9 A. M., the rector being celebrant. The following clergy besides the rector were present and took part in the services: Bishop Scadding, Archdeacon Chambers, the Rev. Messrs. F. B. Bartlett of Grant's Pass and S. M. Dorrance of Ashland. A large congregation gathered at 2:30 P. M. at the site of the new church, addresses being made by the Bishop and the rector. In the evening there was a mass meeting at the opera house, the mayor of the city presiding. Addresses were delivered by the Bishop, Archdeacon Chambers, and the Rev. S. M. Dorrance. The object of this latter meeting was to arouse interest in the Church's finances. Archdeacon Chambers reported over $10,000 secured in subscriptions, but $4,000 more is needed to complete the building.

The new Church edifice is to be of Gothic design, 46x100 feet, and is to be built of native grey granite, rough ashler finish. The Rev. William Lucas, lately of Allegan, Mich., is now in charge, and with the rapid growth of the city and mission it is hoped that the mission will soon become self-supporting.

DEATH OF MOTHER CAROLINE DELANO

THE DEATH of Mother Caroline Delano, who founded the religious order of St. Monica for Widows some years ago, occurred at Springfield, Ill., on Passion Sunday. The burial was appointed to be held from St. Paul's Cathedral, Fond du Lac, on Tuesday of the present week. Mother Caroline was born in Boston in 1828, and in her early adult years was a resident of Minneapolis and then of Buffalo. She assisted the Sisters of St. Mary for a number of years at Kemper Hall, Kenosha, Wis., and in 1886 was called to Fond du Lac by Bishop Brown to assist in founding a girls' school, which afterward grew into Grafton Hall. While at Fond du Lac she founded the religious order of St. Monica for Widows, her husband having died some years previously. She also founded a hospital, which, however, was afterward abandoned. She went to Omaha in 1839 to take charge of rescue work and from there moved to Springfield, Ill., where she was in charge for several years of the Orphanage of the Holy Child. With failing health she retired from this work but continued to make her home in Springfield, except for a year in Fond du Lac, until the time of her death. She was a woman of much sweetness of character and was everywhere beloved. She was possessed at one time of a considerable property and used it up in the work of the Church. The widow of Bishop Brown, first Bishop of Fond du Lac, became associated with her in the Order of St. Monica after the death of her distinguished husband.

REV. F. R. GODOLPHIN CRITICALLY ILL.

ON MARCH 7th the Rev. F. R. Godolphin, rector of Grace Church, Grand Rapids, was taken critically ill with appendicitis. A surgical operation was imperative. For two or three days there seemed little hope of his recovery, though he is now probably out of danger.

MOUNTAIN HOME FOR BROOKLYN MOTHERS AND CHILDREN.

ANNOUNCEMENT of a gift of $100,000 to the Brooklyn Children's Aid Society from William H. Herriman, a member of an old Brooklyn family, now living in Rome, Italy, was made this week in the publication of the society's annual report. The donation is made for the maintenance and improvement of the Herriman Home in Rockland County, N. Y., an institution founded five years ago for poor mothers and sick babies by a gift of $100,000 from Caroline Herriman Polhemus, a sister of the latest benefactor. She died three years ago and left in her will an additional sum of $25,000 for the benefit of that home. Mrs. Polhemus was also the founder of the Polhemus Clinic attached to the Long Island College Hospital in Brooklyn. The gift was made last October, and was shortly afterward accepted at a meeting of the board of trustees of the society. The income from the additional gift will enable the institution to take care of more mothers and children during the summer months. The society hopes to extend its good work to twelve months of the year instead of three. Last year the society took care of 261 boys, 247 girls, 91 mothers, and 204 babies at the Herriman Home. It is likely that additional buildings will be put up on this property as a result of the latest gift.

LARGE BEQUEST TO PITTSBURGH CHURCH.

BY THE will of William G. Park, who died at Westbury, Long Island, on January 19th Trinity Church, Pittsburgh, Pa., is left one-tenth of the residue of the estate. This is estimated to be a gift of $147,000, to be added to the Schoenberger fund of the Church.

PROMINENT CANADIAN LAYMAN DEAD.

A VERY prominent Churchman and one of the best known figures in the legal and religious life of Montreal, Canada, passed away March 8th, in the person of Mr. Strachan Bethune, K.C. He was in his eighty-ninth year and died as the result of an attack of pneumonia. He was for many years chancellor of the diocesan Synod. For a great part of his life he was a member of the congregation of Christ Church Cathedral, but in his latter years was connected with St. Martin's. His death was somewhat unexpected, and by a singular coincidence the executive board of the diocesan Synod, which was in session on the day of his death, was offering the formal commendatory prayer for the sick about the time the late chancellor was breathing his last. He had been an active and valued member of the board for many years.

Mr. Strachan Bethune was a son of the late Very Rev. Dean Bethune of Montreal. He studied law and was called to the bar in 1843. He had been for so long a period chancellor of the diocese that in 1886 he was presented by the Bishop of Montreal, on behalf of the clergy and laity, with a valuable silver service in recognition of his zealous labors in that office. Several children survive him. One of his daughters was the wife of the Very Rev. Dean Evans of Montreal. The funeral took place from Christ Church Cathedral on March 10th. Bishop Farthing conducted the service, assisted by some of the city clergy. A magnificent cross of flowers was sent by the Bishop and diocese; the floral gifts were very numerous.

TWO PAROCHIAL MISSIONS.

A MOST helpful ten days' mission was recently held at the Church of the Holy Cross, Baltimore (the Rev. W. H. Heigham, rector), by Rev. William Henry Barnes of Philadelphia. Thirty-four services were held and twenty-five addresses were made, there being two celebrations of the Holy Eucharist daily. It is felt that much spiritual good was accomplished.

ARCHDEACON WEBBER conducted a mission in St. James' parish, South Pasadena, Cal., during the third week in Lent. The services were well attended and very inspiring. The rector and all who have at heart the spiritual welfare of the parish were greatly encouraged and hope for much good from the missioner's winning presentation of the Gospel.

FIVE YEARS' WORK AT LYNN, MASS.

The fifth anniversary of the rectorship of the Rev. Ernest J. Dennen of St. Stephen's Church, Lynn, Mass., was observed on Sunday, March 6th. At the early celebration of Holy Communion there was present a large congregation, fully one-half of them being men. At the present time there are 969 families connected with the parish, against 809 five years ago. During Mr. Dennen's rectorship 208 infants and 130 adults have been baptized, 370 have been confirmed, 137 have been married, and there have been 218 burials.

THE BISHOP HARE MEMORIAL SERVICES.

The severity of the winter necessitated the postponement of the services which were to have been held in memory of Bishop Hare in Sioux Falls, on February 2d. These services are to be held April 20th. A committee consisting of the Rev. Dr. Doherty and the Rev. Messrs. Ashley, Montgomery, and McKenzie was summoned to Sioux Falls on March 10th by Bishop Johnson to confer with him and with Dean Biller with regard to the services to be held on that day. The clergy of South Dakota, the committee decided, should be requested to meet in Sioux Falls on the evening of the 19th for the purpose of determining the form the memorial of the people of South Dakota to the late Bishop should take. The services on April 20th will consist of a celebration of the Holy Communion and an address by the Bishop of North Dakota at 10 A. M. A mass meeting will be held in the new theatre in the afternoon, at which Governor Vessey and men prominent in the civic, educational, and philanthropic work of the state will speak of Bishop Hare as a citizen, educator, and coworker in the development of the state's charitable institutions and the betterment of its social life. At 8 P. M. there will be a special service, at which the Presiding Bishop will preach the sermon. It is hoped that many of the clergy of the Sixth Missionary Department can attend these services.

L. M. M. IN VERMONT AND ELSEWHERE.

At Burlington, Vt., March 5-7, the Movement took possession of the city, some six hundred delegates being in attendance. The Rev. W. E. Gardner, of our First Missionary Department, was a goodly helper, preaching twice at St. Paul's, with much acceptance. Bishop Hall gave a stirring address on Monday evening. All the bodies represented agreed, each for and by itself, to use its utmost endeavors for the coming year to increase by a very large percentage the entire last year's contributions for foreign missions. This convention of men for a religious purpose was said to be the largest of its kind ever seen in Vermont. A cordial, healthy, hopeful feeling prevailed.

In Omaha, Neb., Bishop Williams presided at a dinner for Churchmen, given in the interests of the Movement, whose convention in the city begins on March 17th. At a mass meeting on Sunday afternoon Mr. Clement Chase, a leading Churchman, was a speaker, and also spoke on the following Sunday morning at St. Paul's Church, Des Moines, Iowa, addressing a mass meeting in the same city in the afternoon. Mr. Chase is chairman of the Central Coöperating committee in Omaha, and Bishop Williams is honorary chairman.

In Milwaukee a preparatory meeting of Churchmen was held at the Cathedral guild house on Friday night of last week, Bishop Webb presiding. Mr. W. R. Stirling of Chicago, who has been so active in preparing for the Movement in other cities, gave a stirring address. Mr. Stirling attended the L. M. M. convention in Detroit, and afterward invited nearly one hundred clergy and laymen as his guests at a luncheon in Chicago in order that he might pass his own enthusiasm over to them. He has also visited St. Louis in the interests of the Movement, and spoke on Saturday evening in the same interest in Indianapolis. At the Milwaukee meeting the Rev. Dr. John Henry Hopkins, Department Secretary, also spoke.

GENEROUS BEQUESTS TO EASTERN CHURCHES.

By the will of Mrs. Virginia L. Woodbury Fox of Washington, D. C., widow of Gustavus Vasa Fox, Assistant Secretary of the Navy during the Civil War and special commissioner to Russia in negotiations leading to the purchase of Alaska, four churches—St. Anne's, Lowell, Mass.; Grace Church, Lawrence, Mass.; St. John's, Washington, D. C., and St. John's, Portsmouth, N. H.—will receive $5,000 each, which, the will states, is given as a thank-offering by her husband and herself and in accordance with his wishes. Mrs. Fox was one of the last of the distinguished Woodbury family of Portsmouth, N. H., having been the daughter of the late Levi Woodbury, who held successively the positions of Secretary of the Navy under Andrew Jackson, Secretary of the Treasury under Van Buren, United States Senator from New Hampshire, Governor of New Hampshire, and Justice of the Supreme Court of the United States. This is the second bequest of $5,000 to St. John's, Portsmouth, within two months and is a great encouragement to the new rector, the Rev. Harold M. Folsom, who began his rectorate on Sunday, March 6th.

INTER-DIOCESAN CONFERENCE, G. F. S.

An inter-diocesan conference of the Second Department of the Girls' Friendly Society in America, which includes the dioceses of New York, New Jersey, Newark, and Long Island, was held recently at St. Michael's Parish House, New York City. Miss Isabel Ely Lord of Long Island, in her paper on "Obligations of the G. F. S. Towards Social Service" emphasized the importance of an intelligent and sympathetic attitude towards the work of the Central Committee for Social Service; Miss Marshall, chairman of that committee, discussed reform legislation in matters that particularly affect women and children in industry. The second topic, "Commendation" was discussed by Miss Ellen Hornor of Philadelphia. Mrs. J. S. Day of New York presented some of the problems of those in domestic service who, though apparently most sheltered, are actually in the greatest need of protection.

Miss Neilson, the National President, then made the closing address on "The Spiritual Side of G. F. S. Work." Miss Benson of Long Island and Miss Watson of Central New York spoke on the duties of a working associate.

The conference seemed on the whole to emphasize the fact that the society, which stands for preventive work, is only consistent in falling into line with the modern movements for social betterment.

THREE HOURS' SERVICE AT PROTESTANT CHURCHES.

A movement has taken root in Brooklyn to secure the keeping of the three hours from twelve to three o'clock on Good Friday by the Protestant churches generally with commemorative services. It is said that about eighty-five churches of various Protestant denominations in the borough will coöperate by holding such services in about twenty-five churches.

DELAWARE.

Frederick Joseph Kinsman, D.D., Bishop.

Clerical Gathering—Lenten Speakers.

The Clerical Brotherhood of the diocese held its monthly meeting in Trinity rectory, Wilmington, although Lenten services interfered somewhat with the attendance. The essay was given by Archdeacon Turner of Lewes. He spoke of the Records of Sussex County. The next meeting of the Brotherhood will be held April 14th, in St. Mary's rectory, North East parish.

St. Thomas', Newark, has these speakers at the Tuesday evening services in Lent: the Bishop, the Rev. Messrs. Hall, Hammond, and Holmead of the diocese, Dr. O. H. Murphy of North East, Md., the Rev. Mr. Stehl of Centreville, Md., the Rev. Joseph Fletcher of Reistertown, Md. Trinity, Wilmington, has at the parish church the Bishop, the Rev. Messrs. Clay, Hammond, Laird, and H. W. Wells of the diocese, F. M. Taitt of Chester, Pa., P. F. Hall of Catonsville, and J. I. Yellott of Belair, Md. At the "Old Swedes," these will preach: the Bishop, the Rev. Messrs. Donaghay, Grantham, Hammond, Insley, Kirkus, and Laird of the diocese, W. J. Cox of Philadelphia, O. H. Murphy of North East, and H. B. Martin of Chestertown, Md.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Church Furnishing Co.'s Plant Burned.

A bad fire on the evening of March 6th destroyed the main factory and several adjoining buildings of the Fond du Lac Church Furnishing Company, which has in recent years been so considerable a factor in the beautifying of churches in the Middle Wst.

HARRISBURG.

James H. Darlington, D.D., Ph.D., Bishop.

Pipe Organ for St. Stephen's, Mt. Carmel.

A new one-manual pipe organ has been secured for St. Stephen's Church, Mt. Carmel. It is expected to be in place and ready for use on Easter Day.

KENTUCKY.

Chas. E. Woodcock, D.D., Bishop.

Noonday Services—Women's Auxiliary and Laymen's Meetings.

During the week of March 7th, the noonday Lenten services for men have been conducted in Louisville by the Rev. Walter C. Whitaker, D.D., rector of St. John's Church, Knoxville, Tenn., whose helpful and earnest addresses have been much enjoyed by the large number of men attending. This week's services will be the last, since they are not to be held during Holy Week. Bishop Woodcock will deliver the final series of addresses.—The fifth of the Friday afternoon united Lenten services was held March 11th in Grace Church, Louisville, at which the special preacher was the Rev. Charles H. Mockridge, D.D., who has recently come from Detroit to take charge of St. Peter's Church, Portland.

On March 11th was held the usual united meeting of the Louisville Woman's Auxiliary. There is little doubt but that the amount contributed by Kentucky to the Triennial of 1907 will be considerably exceeded this year. Two more branches were reported by the treasurer as having completed their apportionment, the greater part of which has already been paid. Mrs. Leslie Brown read a most interesting paper entitled "A Flying Visit to the Respective Mission Stations of Alaska." A special meeting of the Auxiliary was also held at St. Andrew's Church on March 7th at which Dr. Sydney Meyer of New York gave a most interesting address on "Work Among Jews."

MEETINGS for men and boys are being held in a number of the Louisville parishes conducted by W. A. Haberstro of Buffalo, travelling secretary of the B. S. A., beginning Wednesday evening, March 9th, in St. Andrew's Church. A special feature of Mr. Haberstro's visit was a mass meeting for boys only, held in Calvary Church on Sunday afternoon, March 13th.

THE QUARTERLY meeting of the Louisville Laymen's League was held in Christ Church Cathedral, Thursday evening, March 10th. Written reports of the work of each branch were made by the chairman of each department, and after the regular business the two special guests of the evening, the Rev. Walter C. Whitaker, D.D., and Mr. W. A. Haberstro, delivered addresses.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Corporate Communion of B. S. A. at St. Thomas', Brooklyn—Other News.

SEVERAL hundred Junior and Senior members of the Brotherhood of St. Andrew attended the annual preparatory meeting for corporate Communion, March 11th, in St. Thomas' Church, Brooklyn. During the afternoon conference several Juniors read interesting papers. The sermon at the evening service was preached by the Rev. Dr. James Clarence Jones, rector of St. Mary's Church. The corporate Communion service was held in the same church on the morning of Passion Sunday, March 13th, Bishop Burgess being the celebrant.

A MISSIONARY tea—an experiment—was given by St. Margaret's Guild of St. Mark's Church, Eastern Parkway, Brooklyn, in the interest of the Woman's Auxiliary of the diocese. Addresses were made by the Rev. John D. Kennedy, rector of the parish, Mrs. Alexander Hutchins, president of the Auxiliary; Mrs. Otto Heinigke, president of the Church Periodical Club; the Rev. J. W. Cuthbert of Kyoto, Japan, and Mr. Frank E. Wilson, president of the senior class, General Theological Seminary. The assembly was a new feature; it was voted a great success by the delegates from many parishes.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Various Gifts—St. George's, Baltimore, to be Sold—Death of T. B. G. Lequier—Notes

THE BISHOP COADJUTOR has been presented with a fine automobile for personal and diocesan use.—AT A reception given recently to the rector, the Rev. Joseph Fletcher, and his wife in the new parish house of All Saints' Church, Reisterstown, Bishop Murray presented to Mr. Fletcher a loving cup, the gift of the vestry and congregation as a token of their appreciation of his successful work in building the new parish house and rectory.—SIXTY of the students of Charlotte Hall, a military school in St. Mary's county, were recently presented with a copy of the Prayer Book and Hymnal by Mrs. Ann Dent Hull, a descendant of the founder of the school, Rev. Hatch Dent. The presentation address on "The Book of Common Prayer" was made by the Rev. A. B. Kinsolving, D.D., in the Dent Memorial church.

ST. GEORGE'S CHURCH, Baltimore, is soon to be sold to Mt. Calvary Church for the use of one of its missions for colored people. It was erected about thirty years ago as a memorial to Bishop Whittingham. The edifice will be turned over to the authorities of Mt. Calvary as soon as the new synod hall, now in process of erection on the Cathedral grounds, is ready for occupancy.

MR. T. B. G. LEQUIER, who died recently, was a most devoted Churchman and was for about twenty-five years closely connected with the choir of St. Paul's Church, Baltimore, where he rendered services of great value to the parish. He was an architect by profession and designed St. Paul's House, besides a number of churches in Maryland, Virginia, and other states. After the funeral services at St. Paul's Church, conducted by Rev. Drs. Hodges and Kinsolving and Rev. Mr. Sutton, he was laid to rest in St. Paul's old burying ground.

THREE OF the Baltimore clergy preached at the noon-day services which are being held during Lent at the Church of the Epiphany, in the week ending March 6th: Rev. Charles Fiske, Rev. Dr. Niver, and Rev. Dr. Kinsolving.

THE Rev. HERBERT PARRISH, rector of St. Luke's, Baltimore, delivered an illustrated lecture on Rome in the parish hall on Thursday evening, March 3d, for the benefit of the church. Mr. Parrish had charge of the American church in Rome last summer, during the annual vacation of Rev. Walter Lowrie, the rector. The lecture was given under the auspices of St. Luke's branch of the Woman's Auxiliary and of the Men's Club of the parish. St. Luke's is experiencing steady growth and is in splendid condition.

THE GUILD of St. Mark's Church, Highland, Howard County, has worked so successfully during the past few months that there have been placed in the church new chancel windows, a handsome brass cross, brass altar vases, and new Hymnals.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Death of Ronald M. Grant—Personal.

MR. RONALD M. GRANT, organist of Trinity Church, Boston, for less than a year, died suddenly of pneumonia on the night of the 7th inst. He was taken ill at a service only a week before and his death came as a great shock to the parishioners. Mr. Grant was a native of Jackson, Minn., where he was born in 1871. He received his early education in New York and in England, and began the study of music under Paul Ambrose of New York when only fourteen years old. After further studies under Samuel P. Warren of New York and Alexander Guilmant, he was appointed to the position of organist at Grace Church, Orange, N. J., which was the Rev. Dr. Mann's parish before going to Trinity. When Wallace Goodrich resigned as organist of Trinity Church to assume the conductorship of the Boston Opera House, Mr. Grant was invited to succeed him and he had been given the greatest satisfaction. The funeral took place three days later from Trinity, and the Rev. Charles T. Walkley, his rector at Orange, came on for the service, as did several of the deceased's former choirboys. The Rev. Dr. Mann officiated, assisted by the Rev. Mr. Walkley. The body was taken to Mount Auburn for burial.

BEFORE returning to his parish in Chicago, the Rev. Dr. Herman Page, who went East to give a series of talks at St. Paul's Church, Boston, was able to preach at St. John's Church, Fall River, of which he had been rector during the years from 1893 to 1900. Following the service Dr. Page greeted many of his old parishioners in the parish house.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Graceful Act of Bad Axe Presbyterians.

DURING the cold spell of the past winter a Presbyterian congregation in the neighborhood gave to the Rev. Dr. A. A. Mackenzie rector of St. Paul's Church, Bad Axe, a handsome fur coat as a token of their good will to him and of their appreciation of the work he has been doing.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Noonday Lenten Services Inaugurated in the See City.

DOWNTOWN noonday services were inaugurated in Milwaukee on Monday, March 14th, under the auspices of the diocesan Church Club, and will continue during Passion Week and Holy Week. They are being held at the Shubert Theater. The initial speaker was the Bishop of the diocese, and for the first day the attendance was good. The speakers during Holy Week will be as follows: Monday, the Rev. Lyman P. McDonald, D.D., rector of the Church of the Epiphany, Chicago; Tuesday, the Rev. E. A.



Larrabee, D.D., Dean of Nashotah House; Wednesday, the Rev. William C. DeWitt, D.D., Dean of Western Theological Seminary, Chicago; Thursday, the Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill.; Good Friday, the Rev. George Heathcote Hills, rector of St. Mark's Church, Milwaukee; Saturday (Easter Even), the Rev. Frederick Edwards, rector of St. James' Church, Milwaukee.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Services in Memory of Bishop Gilbert—St. Paul Rector Instituted—Deanery Meeting—Diocesan Apportionment.

MARCH 2D was the tenth anniversary of the death of Bishop Gilbert. Special memorial services were held in the Church of the Ascension, Stillwater, Christ Church, St. Paul (the Bishop's parish before his election to the episcopate), and Holy Trinity Church, Minneapolis. At the first named church the service was held in the evening and was attended by most of the denominational ministers and a large number of the friends of the late Bishop outside the Church. A very interesting memorial address was made by Mr. W. H. Lightner, the chancellor of the diocese.

THE Rev. E. B. WOODRUFF was instituted rector of St. Clement's Church, St. Paul, on Friday, March 4th, by the Bishop of the diocese. Short addresses were made by Rev. Messrs. Sedgwick, Woodruff, and the Bishop. The Church was filled to the doors.

MINNEAPOLIS DEANERY met in the guild rooms of Holy Trinity Church, Minneapolis, on Monday, March 7th. The Rev. H. B. Heald was elected in place of the Rev. A. G. White, who has moved from the diocese. Reports were made of the work done by the city clergy in the deanery outside of the city, it being the aim of all the clergy to do such work from time to time. An able paper was read by the Rev. I. P. Johnson on the topic, "How I Would Help the Missionary Work of the Diocese if I were a Layman," which called out an interesting discussion. Thirty clergymen and laymen were present from parishes in the city. The country work was represented by two clergymen resident in the city.

AT A RECENT meeting of the Diocesan Board of Equalization, action was taken on assessments and apportionment for the coming council year. Instead of taking the actual parish expenses for the previous year, the basis was taken on the average for the past five years. It was also decided to raise $1,000 more for diocesan missions.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Progress at East Rutherford—Brotherhood Tribute to Robert H. Gardiner.

GRACE CHAPEL, East Rutherford, is taking on new life since having a resident clergyman, the Rev. August Ahrens being now in charge, and the necessity of a larger Church edifice is becoming apparent. The chapel owns a good plot of ground on one of the best streets in East Rutherford, 136 feet front by 150 deep. An effort is being made to liquidate an indebtedness of $1,000 on the ground, when plans for a new church will be considered. The Bishop on his first visitation (March 11th) confirmed a class of 31, of whom 19 were men.

AT THE recent annual meeting of the Junior Local Assembly, B. S. A., Mr. Arthur E. Barlow, president of the Senior Local Assembly, spoke feelingly of the resignation of Mr. Robert H. Gardiner, the Brotherhood's national president. At his suggestion, the secretary of the meeting was instructed to write a letter to the retiring president, expressing regret and assuring him of the Assembly's appreciation of his policies. At the morning service, the Rev. Dr. H. H. Gifford, rector of Grace Church, Elizabeth, preached the sermon.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

Rev. R. W. Patton in Charleston—Parochial Improvements.

THE Rev. R. W. PATTON of Atlanta is spending a week or more in Charleston visiting the congregations there and making addresses. At the afternoon services he has been speaking especially to the members of the Woman's Auxiliary and at night there have been united services, at which an effort has been made to appeal especially to the men of the Church. On Thursday night at Grace Church an especial effort was made by the Churchman's Club to have the men of the city hear an address on "The Church and Democracy," delivered by Mr. Patton. At the close of the service, the Bishop called a meeting of the congregation to hear certain resolutions formulated at the meeting of the Laymen's Missionary Movement, which was held recently in Columbia. These resolutions look towards a systematic canvassing of members until each one shall be a systematic contributor to missions, and to a large increase in offerings for the work abroad. They were adopted unanimously.

QUITE a number of improvements are being made at Christ Church, Charleston (the Rev. Percival H. Whaley, rector), to facilitate the labors of those interested in this growing work. The former Sunday school room, which was some distance from the church and inaccessible in bad weather for choir-room purposes, has been moved up to the church and will become a most convenient building for all sorts of parochial work.

THE MEMBERS of the mission at Dillon have purchased a lot and started a building fund. This is a new work and the outlook is said to be most encouraging. The mission is under the care of the Rev. Henry C. Salmond, rector of the Church of the Advent, Marion.

AT A RECENT visitation to St. John's,



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Florence, at the conclusion of the service a handsome brass lectern, given in memory of Mr. Edward H. Lucas, the former senior warden and treasurer of the parish, was blessed by the Bishop of the diocese.

VERMONT.

A. C. A. HALL, D.D., Bishop.

St. Paul's, Burlington, and the Recent Fire.

THE INSURANCE now being paid over to St. Paul's Church, Burlington, for its burned chapel and parish house, is about $20,000. This sum will probably restore the buildings, leaving some $10,000 or more for furnishings to be raised by the parish and its friends at home and abroad. A thankful and hopeful feeling prevails. All the Lenten services and parish activities are now fully resumed.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Two More Model Scholars.

APROPOS "the model scholar," Trinity Church, Buffalo, has two pupils, Marion and Edwin Sauter, neither of whom has missed a punctual attendance at every session for the past seven years.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Activities of the Church at Lander—Various Other Items of News.

THE CHURCH in Lander will bring to a close at Easter the most prosperous year in its history. The services have been well attended and the expenses of the church and the rector's salary have been paid. The Daughters of the King are planning to decorate the interior of the church at a cost of about $200, the women's guild is working to pay off the last $550 mortgage on the rectory. The little Willing Workers raised $125 last year. Every alternate Sunday the rector of Lander has services in Milford at 3 P. M. Hudson and Riverton are now attended to by a lay reader, Mr. G. E. Kagey, and the rector of Lander has services once a month in Hudson.

DEEP SNOW, and at the present time, mud, have hindered much work in the Arapahoe camps. Weekly visitation has been made to those who are sick, or in need of any kind, by the Rev. Sherman Coolidge and Miss Briggs, and it is hoped that a further work along Sunday school and industrial lines may be developed as the weather becomes more favorable.

MISS ADELINE ROSS and Miss C. L. Briggs have, by request of the Bishop, taken up work in connection with the Church of the Redeemer, Wind River.

THE BISHOP returned from his trip East recently with the satisfactory intelligence that he had secured several men for some of the vacant stations. There is every prospect of Basin, Newcastle, Saratoga, Sheridan, Wheatland, Buffalo, and Thermopolis being filled before long. The Rev. F. De Salles Carroll has taken charge of the work at Sundance, and Mr. Guy E. Kagey is conducting lay services at Hudson.

THE ARCHDEACON paid a visit to Hanna on March 3d and 4th, where lay services are being conducted by Mr. C. D. Williamson on Friday evenings. Several Church families were discovered among the English people who are connected with the coal mines, and a congregation of about twenty-five assembled in what is known as the Union church building, where two children were baptized during the evening service. This building was erected some years ago by public subscription on land loaned by the Union Pacific Coal Co. It is hoped that before long the faithful services of the lay reader may be supplemented by the regular visits of a clergyman.

CANADA.

Church News of a Week from the Dominion.

Diocese of Montreal.

THE GIFT of $1,000 to the diocesan Superannuation fund by the Rev. Canon Ellegood was suitably acknowledged by the Executive committee.

Diocese of Rupert's Land.

A NEW church is to be built in St. Mary's parish, Brandon, to be begun this coming summer, the old church having become too small for the congregation.

Diocese of Ottawa.

IT IS HOPED that the women members of the choir of St. Matthew's Church, Ottawa, will wear surplices for the first time on Eas-

BROWN'S BRONCHIAL TROCHES

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FOR EASTER

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Poems for Passiontide and Easter

By A. CLEVELAND COXE

Late Bishop of Western New York

Fourth Edition

After running through three editions, Bishop Coxe's "Paschal" has been out of print for several years, during which time many requests have been made for a new edition. The Young Churchman Co. have therefore now re-issued it uniform with their edition of the same author's "Christian Ballads"—blue cloth, white stamped, with inlaid white cross. The "Paschal" contains, for the most part, Bishop Coxe's later poems, and, in the author's own words, "is designed to open some of those 'stupendous mysteries,' especially to minds just beginning to know and love the Church's system." The hymn, "Saviour, sprinkle many Nations," is taken from this volume. Cloth, $1.00; by mail, $1.05.

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[See full list in THE LIVING CHURCH, March 5, page 611.]

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6—Consists of 12 ten-cent cards, all different	1.00

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No. 3636—Similar in design to No. 3635. Cross and callas, and cross, pussy-willow, and narcissus. Enamel finish.

These two numbers (4 designs in all) are the finest and most delicate and appropriate Post Card for this season.

The four designs, 10 cents. Per dozen, 25 cents.

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Sample Package: 10 assorted cards and crosses, elegant in design and character, retail value, 80 cents; for 50 cents.

Crosses with Easel Backs

2 designs, 5¾ inches high, with easel standard. Per dozen, .40; per hundred, $3.00.

3 designs, 6¾ inches high, floral embossed, with easel standard. Per dozen, .50; per hundred, $4.00.

Last Year's Cards

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ter Day, the funds having been provided by St. Ann's Guild of the parish.—It is thought that it will be desirable to appoint a Bishop Coadjutor to assist Archbishop Hamilton before long. Now that he has charge of the Archdiocese as well as his own field, it is felt that the duties are too onerous.

Diocese of Toronto.

The annual meeting of the diocesan Woman's Auxiliary is to be held in Toronto the first week in May. The Rev. Dr. Paterson Smyth of Montreal is to be the preacher at the opening service.—There was a good number of delegates present at the March meeting of the Toronto Local Council of the St. Andrew's Brotherhood. It was arranged that four sectional meetings should be held in the month of April, the places of meeting to be decided later, where various practical subjects will be discussed.—Bishop Richardson of Fredericton spent a few days in Toronto the second week in March.

Diocese of Algoma.

A handsome gift has been made to the parish at Port Arthur: a very fine site for a new church. It is a particularly fine piece of property, commanding a view of the town. The donor prefers that his name should not be known.

Diocese of Ontario.

In a letter from Bishop Mills, written from Greece, he says that his health is now very good. The Bishop and Mrs. Mills left for a trip to the Holy Land early in the year for the sake of the health of the Bishop.

PRESIDENT'S PROCLAMATION CONCERNING THE CENSUS.

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.

A Proclamation.

Whereas by the Act of Congress approved July 2, 1909, the Thirteenth Decennial Census of the United States is to be taken, beginning on the fifteenth day of April, nineteen hundred and ten; and

Whereas a correct enumeration of the population every ten years is required by the Constitution of the United States for the purpose of determining the representation of the several States in the House of Representatives; and

Whereas it is of the utmost importance to the interests of all the people of the United States that this census should be a complete and accurate report of the population and resources of the country:

Now, therefore, I, William Howard Taft, President of the United States of America, do hereby declare and make known that, under the act aforesaid, it is the duty of every person to answer all questions on the census schedules applying to him and the family to which he belongs, and to the farm occupied by him or his family, and that any adult refusing to do so is subject to penalty.

The sole purpose of the census is to secure general statistical information regarding the population and resources of the country, and replies are required from individuals only in order to permit the compilation of such general statistics. The census has nothing to do with taxation, with army or jury service, with the compulsion of school attendance, with the regulation of immigration, or with the enforcement of any national, state, or local law or ordinance, nor can any person be harmed in any way by furnishing the information required. There need be no fear that any disclosure will be made regarding any individual person or his affairs. For the due protection of the rights and interests of the persons furnishing information every employee of the Census Bureau is prohibited, under heavy penalty, from disclosing any information which may thus come to his knowledge.

I therefore earnestly urge upon all persons to answer promptly, completely, and accurately all inquiries addressed to them by the enumerators or other employees of the Census Bureau, and thereby to contribute their share toward making this great and necessary public undertaking a success.

In Witness Whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this fifteenth day of March, A. D. one thousand nine hundred and ten, and of the [seal.] Independence of the United States of America the one hundred and thirty-fourth. Wm. H. Taft.

By the President:
P. C. Knox,
Secretary of State.

There is nothing vague or indefinite about love. It may be, and it ought to be, as prominently and systematically a part of our daily life as the habit of eating or of exercising, or any other habit that is the result of deliberate intention. A leader of religious work of international importance recognizes this when he prays "for an ever-growing sense of the supremacy of love as a method of work." His particular mission is to formulate practical and well-considered plans for the increase of Bible study and Christian service; yet he realizes that the most perfectly organized plans in the world will be empty of result unless love is the dominating method. We too often think of love as being so much a matter of spirit that it is beyond the reach of method. Yet he who resolutely and persistently puts the interests of others ahead of his own finds that he can attain to the spirit of love through this method. And there is no other way.—*Sunday School Times.*

WHAT'S THE USE

Sticking to a Habit when it Means Discomfort?

Old King Coffee knocks subjects out tolerably flat at times, and there is no possible doubt of what did it. A Mich. woman gives her experience:

"I used to have liver trouble nearly all of the time and took medicine which relieved me only for a little while. Then every once in a while I would be suddenly doubled up with an awful agony in my stomach. It seemed as though every time I took a breath I would die. No one could suffer any more and live.

"Finally I got down so sick with catarrh of the stomach that I could not turn over in bed, and my stomach did not digest even milk. The doctor finally told me that if I did not give up drinking coffee I would surely die, but I felt I could not give it up.

"However, Husband brought home a package of Postum and it was made strictly according to directions. It was the only thing that would stay on my stomach, and I soon got so I liked it very much.

"Gradually I began to get better, and week by week gained in strength and health. Now I am in perfect condition, and I am convinced that the whole cause of my trouble was coffee drinking, and my getting better was due to leaving off coffee and taking Postum.

"A short time ago I tasted some coffee and found, to my astonishment, that I did not care anything about it. I never have to take medicine any more. I hope you will use this letter for the benefit of those suffering from the poisonous effects of coffee."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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The Magazines

A VERY instructive article on "The City of Jesus and the Via Dolorosa" appears in the March issue of the *Open Court*, which might appropriately be called a Lenten number. It is profusely illustrated with maps and views of Jerusalem and of the different "stations of the cross." The author is Dr. Paul Carus, the editor, who is also responsible for an article in the same issue on "The Babylonian Good Friday," descriptive of the Tammuz Babylonian legend. "The Lost Resurrection Document," a review and an essay by Albert J. Edmunds, is a criticism of *Resurrectio Christi*, in which an anonymous writer used the theory of telepathy to explain the apparitions of the risen Lord. As the author is himself one of the "higher" critics, he advances certain speculations and theories of his own and of others, and also gives us an entirely new version of how the original Gospel according to St. Mark ended —or should have ended.

A SYMPOSIUM on "The Rising Cost of Living," written by ten men in different walks of life, appears in the April *Delineator*. "The American Farmer's Wife—Her Problem," helps solve the puzzling question of the woman on the farm. Rheta Childe Dorr contributes an article on "The Institutional Church," in which special mention is made of St. George's Church, New York City, and its numerous religious and social activities. The fiction is by Zona Gale, Richard Washburn Child, Grace MacGowan Cooke, and a new serial, "The Unforseen," is begun by Mary Stewart Cutting. The early summer fashions are set forth attractively. The number is well balanced and pleasing.

THE MARCH number of the Treasury concludes a volume of this handsomely illustrated and valuable Church of England monthly magazine. The frontispiece is a full page picture of the Rev. Bertram Pollock, D.D., who has just been appointed to the Bishopric of Norwich, followed by a sketch of his life by P. A. Ditchfield, M.A. The Bishop of Bristol contributes the last of two articles on "The Footsteps of Boniface and His Companions," which is profusely illustrated. "Home Life in England," by the Bishop of Stepney; "The Return of Our Lady"; "With Dickens in the Borough;" an article on "The Restoration," No. 4 of a series on Turning Points of Church History; "Scenes on the Sacred Way," which includes a description of notable places in Jerusalem and its environs; and numerous other articles of history, travel, fiction, etc. round out an excellent number.

ENGLISH criticism of various features of American life forms the subject of two of the best articles in the *Living Age* for March 12th. The first is by Sydney Brooks, who contrasts "English and American Elections." He is well informed and just, and has a happy faculty of expressing himself. The second article is "Letters from America," the final instalment of a series of three contributions by G. L. Dickinson, and he has not minced words in his criticisms. Devotees of golf will be interested in a review by H. G. Hutchinson of "Golf During Thirty Years," which is reprinted from the *Quarterly Review*.

Educational

THE Rev. JAMES MATTHEW MAXON, now rector of Grace Church, Galesburg, Ill., has accepted the presidency of Margaret College, the Church school of the diocese of Lexington for girls and young women, which is situated at Versailles. Mr. Maxon was a teacher for a number of years, and in addition has had wide and ripe experience as a business man along educational lines which brought him into the closest contact with schools, both public and private, and with school boards and associations of teachers of all sorts. He will take up his new duties about April 1st.

A HOME without religion is like a hearth without fire, cold, cheerless, and lacking in the one essential principle that alone can brighten, purify, and inspire its inmates to think good thoughts and live good lives. One of the chief causes of the lack of prompt and thorough obedience in so many children, and of their absolute ignorance of the meaning of the word reverence, is the utter lack of teaching and practice of religion in the home. Is it any wonder that the product of such homes is, to such a large extent, worldliness and unselfishness, and that in them you would look in vain for gentleness, sympathy, and affectionate coöperation amongst the members of the family? True love of home is founded on true love of God.—*Canadian Churchman.*



The Church Kalendar
For 1910

¶ Finding ourselves overstocked on the 1910 edition of the large sized kalendar, we will fill orders as long as they last at a special price of *25 cents per copy postage paid.*

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Music

Editor, G. Edward Stubbs, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

The choir of St. Paul's Cathedral, London, is held in such high esteem by American organists and choirmasters, that the recent criticisms of the Cathedral music made by various correspondents of the London *Church Times* have naturally excited surprise here.

With the exception of one or two choirs at Oxford and Cambridge, we know of few Anglican choirs that are ranked on this side of the water as being on a plane of equality with that of the metropolitan Cathedral. To be a little more explicit, we may state that the three choirs that are generally visited and studied carefully by musical students from the United States are those of St. Paul's Cathedral, King's College, Cambridge, and Magdalen College, Oxford. There are others, to be sure, but the three mentioned are accorded the highest rank by American choirmasters.

The criticisms referred to are various, and cover such a deal of ground as to bewilder the average reader. They are in fact so general we find it exceedingly difficult to believe that any of them are warranted. For instance, it is charged that there is too little unaccompanied singing by the choir, and that the organ is too much in evidence. In fact the different correspondents who have freed their minds on the subject have all written under the heading, "The Tyranny of the Organ"! If there is any one particular thing that St. Paul's choir is noted for in this country it is the quality (and we might add the quantity) of its *a capella* work. One complainant says:

"It was my unusual privilege to be present on the morning of the Feast of the Epiphany, and I was distressed by the unnecessary amount of organ, both in volume and frequency. The versicles and Amens at Matins were accompanied, and at times throughout the service the voices of the choir were drowned by the organ. With such a choir we want to hear the voices, not the organ."

This seems very strange. The writer of this column has attended innumerable services at the Cathedral, and has never heard such accompaniments, nor has he ever heard the choir "drowned." Possibly there are certain places in the Cathedral where for acoustical reasons the organ tones seem reinforced. In all large buildings there are apt to be what may be called "areas of concentration." The listener who happens to get within or near such an "area" often receives a false impression of the reading, preaching, singing, and organ playing.

There is something contagious about the grumbling habit. When some offended individual gets a chance to voice his wrongs in the "complaint column" he often starts a sort of prairie fire of grievances. Other complainants soon discovered a general wrong tendency in the music of St. Paul's Cathedral. It was found that there was not sufficient simplicity in the service. One correspondent maintained that there was not only too much organ accompaniment, but that there was what he called an "eternal boom" of organ music."

The organ part to the Comfortable Words of the Preface was found to be utterly unnecessary, and mere "meretricious embellishment."

The good influence of Sir John Stainer was questioned. "The kind of music with which he was largely associated is, we are getting to see, not very worthy of its high office." His setting to the Sevenfold Amen was referred to as "that amiable bit of partsong."

Space is wanting for all the reported shortcomings at the great Cathedral. A rather significant feature of the whole matter is that although some of the criticisms have evoked answers, they have as yet received no attention from Anglican musical authorities of note.

The death of Ronald M. Grant, organist at Trinity Church, Boston, removes from the

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HOW OUR FOREFATHERS LIVED.

THE AVERAGE town, a century ago, looked very old-fashioned and primitive. The streets were often muddy, and riders on horseback had to be fined to keep them off the pavements. The houses away from the center of the town were low, small, and scattered. They were surrounded by gardens of vegetables, rather than of flowers; and the fences had to be kept up to keep out live-stock. Geese were yoked together in pairs to prevent their depredations. One High Constable and several others took place of the present "Blue-coats." Their chief duty was to supply the street lamps with fat-oil, and keep them burning, when there was no moon. There were no electric lights, turning night into day, no paved streets, no sewers to carry off surface water and refuse, but there was plenty of typhoid and other diseases. The watchmen cried the hours from ten to four, when they announced to would-be early risers, whether it was "starlight," or "cloudy."

Many of the houses were of logs, or of framework filled in with stone. The roofs were shingled, leaky in wet weather and dangerous in case of fire. Some may have had windows of oiled paper, as glass was still expensive. Coal was not in use at all, and even stoves were not plentiful. Much of the cooking was done in brick ovens, or by the open hearth, where great logs were piled on ponderous andirons. The furniture was heavy, massive tables, high-backed chairs, a corner-closet with rows of pewter plates, for glass and china were rare. Large chests held the family's scanty clothes, and many of these were home-spun. Sand, brushed in fancy patterns often took the place of carpet. Spinning wheels were not ornaments, tied with ribbon, but stood ready for hard work. Beds were immense affairs, often with posts and canopies, for the temperature of the bedroom was generally that of a woodshed, and feather beds and quilts were in demand.

Each bucket of water had to be pumped out of the well and carried in. The farmer still used the wooden plow, sowed his grain broadcast, cut it with a scythe and threshed it with a flail. Many of our favorite vegetables were unknown, such as the tomato, eggplant, caulfflower, rhubarb, sweet corn, headlettuce, and cantaloupes. Our favorite geraniums and verbenas were not yet cultivated. The meals were simple, bean porridge, hasty pudding and rye bread being standbys. The average table then did not look anything like ours at Thanksgiving and Christmas.—*John of Lancaster.*

FABRICS AND THEIR NAMES.

MUSLIN is named from Mosul, in Asia. Serge comes from Xerga, the Spanish for a certain sort of blanket. Bandana is derived from an Indian word signifying to bind or tie. Calico is named from Calicut, a town in India, where it was first printed. Alpaca is the name of a species of llama, from whose wool the genuine fabric is woven. The name damask is an abbreviation of Zaytown in China. Velvet is the Italian vellute, a hide or pelt. Shawl is from Sanskrit sala, which means floor, shawls having first been used as carpet tapestry. Cambric comes from Cambrai, gauze from Gaza, baize from Bajac, dimity from Damietta, and jeans from Jean. Blanket bears the name of Thomas Blanket, a famous English clothier, who aided the introduction of woollens into England in the fourteenth century.—*The Christian Family.*

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